

CHRISTIAN BAPTISM ILLUSTRATED.

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CHRISTIAN
BAPTISM ILLUSTRATED

AND GREATLY SIMPLIFIED BY MEANS OF
A NUMBER OF

INGENIOUS CHARTS AND DIAGRAMS.

THE RESEARCHES OF YEARS ARE THUS PLACED WITHIN THE EASY GRASP OF
ALL WITH GREAT CLEARNESS AND PRECISION.

A REMARKABLY UNIQUE ARRANGEMENT.

BY

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PREFACE.

BETWEEN two and three years since the author of this pamphlet announced his intention, if a sufficient number of advance orders could be obtained, to prepare and publish, with illustrations, a somewhat elaborate and comprehensive work, to be entitled a "Cyclopaedia of Baptism," with a view to supply a complete compendium of information on every conceivable phase of the baptismal controversy. A very encouraging response was given to that intimation, and considerable progress has been made in the preparation of the work. But it has been found that the demands upon time and strength, arising out of pastoral and other pressing duties, are too numerous and exacting to admit of very great expedition, while the work is so great as to require a great deal of time. In the meantime brethren are constantly writing for the "Cyclopaedia," if finished, or for the next best thing at our command, and sometimes asking for explanations of difficult points, and the answering of these communications often materially increases our labor. For these reasons this briefer, cheaper and less pretentious work is sent forth as a sort of herald, first-fruits, and partial pledge of the larger work, to meet the demands of the brethren until the latter can be completed. Most of the diagram illustrations intended for that work are inserted in this, and it is believed that they will greatly assist the student of this subject to a clear and correct understanding of it. Whatever merit or defect attaches to them, they are entirely original and are the offspring of necessity for the elucidation of this question. The greater the encouragement given to this work, the greater the stimulus it will afford in pushing the "Cyclopaedia" to completion, though under the most favorable conditions three or four years must necessarily elapse before it can be issued.

I am not aware that any apology is required for sending forth another work on baptism. It is presumed that no sensible person will write a book unless he has something to say that is worth saying, something that others have not said, or something that they have not said in as satisfactory a way, or under as satisfactory conditions as he thinks he can say them. The author takes shelter under the latter consideration. Still, I am aware that there is a disposition in some quarters to disparage the discussion of this question, as if it involved nothing of greater moment than "the mere mode of administering an outward ceremony." But those who speak thus either lack honesty or information. There are principles involved in this discussion of equal importance with anything within the whole range of theological thought. The ordinance is closely related to and strikingly illustrative of one of the great cardinal truths of human redemption. This great truth is to be seen by mankind in its clearest and most impressive aspect in the light of this ordinance, and for this purpose God appointed it. In proportion, therefore, as the ordinance is concealed, misunderstood or neglected, the truth will be bedimmed and the success of God's cause impeded. Its impor-

tance as a direct means of grace has doubtless been greatly overrated in some quarters, but its importance as a vehicle of truth and a bond of Christian obligation has been equally underrated in others; and the latter evil is almost as great and as much to be deplored as the former. Besides, it is difficult to understand how the divine injunction can be intelligently observed, or the divine design realized in regard to any ordinance, unless the nature of that injunction, and the scope of that design are understood. And how are they to be understood by silence? Is this God's way of teaching men? If so, then I should probably apologize for this work.

But people sometimes overlook or ignore what is involved in a question, and think only of the question itself. But this is foolish. Suppose we admit that the differences of belief among Christians on the subject of baptism relate only to some trivial affair—some mere non-essential—would it be safe to conclude that, therefore, they are unworthy of consideration? This is what some people would have us do. But suppose these same parties had a grain of sand or a piece of cinder in their eye, and they were to be told that a grain of sand or a piece of cinder was a mere insignificant thing not worthy of making any ado about, is it not likely that they would acknowledge the capability of trifles to produce pain and make mischief? So, I maintain, any matter, however trivial in itself, that can divide the household of faith into separate and warring factions, and produce and perpetuate alienations and strife between Christian people, is no trifle, and it is clearly every Christian's duty to assist, as far as possible, in its removal.

The merits of this work as a contribution to this end must be judged by the reader and not by the author. Also, the tree will be known by its fruits. With all its defects (and the author is conscious of many), it is sent forth upon its mission with the ardent hope and earnest prayer that it may be a source of light and strength and blessing to many.

DUNNVILLE, April 1890.

BAPTIZO:

ITS PRIMARY AND SECONDARY USES.

A GENERIC VERB.

PART I.

IT will be the author's aim in these pages to confine the discussion within certain predetermined space limits, hence an effort will be made to express everything in the briefest and most direct manner consistent with clearness, and to omit everything not considered absolutely vital to the strength and conclusiveness of the argument. I will, therefore, address myself at once to the self-assigned task. The first inquiry will be,

WHAT DOES *BAPTIZO* MEAN?

This word (pronounced *bap'-tid-zo*) is of Greek origin, and was familiar to the Greek nation, while their language was a spoken dialect, for over a thousand years. It was also in common use among the Jews, and doubtless well understood by them for nearly an equal period. It has been in common use in the writings, conversation, and public addresses of Christians for nearly two thousand years, and their books, pamphlets and other publications on the subject would make a moderate-sized pyramid, yet scholarly Christian men to-day are divided, to some extent, in their judgments as to its meaning. It seems incredible that this should be so, yet so it is. Under these circumstances, it may appear presumptuous for a non-professional in literature to attempt to throw any light upon it, but, presumptuous or not, the attempt is here made.

The first requisite to a proper understanding of the meaning of any disputed word would naturally be an appeal to

THE ORIGIN AND LAWS OF LANGUAGE.

As Dr. Dale expresses it, "Words have a life like that of the vine. They send forth branches, which may be either a simple extension of all the peculiarities of the parent stem, with entire

dependence upon it, or still retaining their connection, they may, like the vine-branch whose extremity is turned down and planted in the ground, make an additional source of life for themselves; or, yet further, all dependence on the parent stem may be severed, and, rooted in the ground, they make a new and independent source of life for themselves, with peculiarities which may be propagated still farther." (*Judaic Baptism*, pp. 86, 87.)

It may be remarked, in addition to the foregoing, that the origin of all words is sensuous. That is, the first use of words is to describe something sensuous, or physical, whether an object, an action or a quality. This is because our earliest conceptions are sensuous, being originated in the mind by reason of some physical sensation produced upon it through the medium of one or more of the bodily senses. Metaphysical, or purely mental conceptions are generated within the mind after it becomes sufficiently mature to reason, to reflect, or to originate thoughts by its own volitions independently of the bodily senses. These metaphysical conceptions are always, at first, described in figurative language. That is to say, it is impossible for the mind to transmit them to another mind except by the use of a pattern, or figure of some earthly object, action or quality, previously known. We require to make the experiment before we will be able to comprehend how universal this law is in its application. We are, as a matter of fact, continually seeking for earthly comparisons, or analogies by which to describe to others the thoughts and emotions of our own minds. This figurative use is sometimes called the metaphorical, sometimes the tropical, sometimes the secondary, etc. The fact is, however, that by the long-continued and frequent use of a word in this higher or figurative sense, it becomes so familiar as the vehicle and representative of a certain well-defined idea that we gradually lose sight of the material pattern and retain only the idea itself. When this stage is reached the word loses its title to be called figurative, or metaphorical, and should be regarded simply as secondary. Alexander Campbell (Disciple), says, "We sometimes say that words generally have both a proper and a figurative sense. I presume that we may go further, and affirm that every word in current use has a strictly proper and a figurative acceptance." (*Christian Baptism*, p. 119.) Dr. Dale says, "When words once used in material relations are now used in immaterial, and that every day, and without design on the part of the speaker to utter figure, and by reason of familiarity incapable of producing any such impression on the mind of the hearer—in a word, the simple, necessary universal tropical use of words should not be considered as figures." (*Classic Baptism*, p. 27.) Again, "It is admitted on all hands that words once used figuratively may cease to have a figurative use ascribed to them. The ground of this change is to be found in frequency of use, and the attainment thereby, of power to express a modified thought of their own. Horne Tooke and

others have shown that all of our prepositions, conjunctions, adverbs, adjectives, and abstract substantives are referable to nouns or verbs describing sensible ideas. These words in their first use, had all the vividness and force of figure; but they have so no longer.

"Whenever a word or phrase becomes so familiar in form or application as no longer to be suggestive to speaker or hearer, of physical ideas, but conveys, on enunciation, an idea of its own, it ceases, in fact, to be figurative, and we should cease to treat it as such." (*Ib.*, p. 29.)

GENERIC AND SPECIFIC VERBS.

These laws of language require to be borne in mind when determining the meaning and scope of any word in any tongue. The word *baptizo* will be found to be subject to them. But this is a word of action, and words of action are divisible into two general classes. (1) Words of specific action,—mere modes of motion,—and (2) words of generic action, or action terminating in some condition or result. Alex. Campbell says, "All verbs of action are either *generic* or *specific*. They indicate indefinite or definite action. There is nothing specific, for example, in the words wash, purify, sanctify, go, come, etc. There is nothing specific in the word travel; but there is in the words ride, walk, swim, sail. There is nothing specific in the word move; but there is in creep, run, hop, leap, fly, etc." (*Christian Baptism*, p. 148.) It may be interesting to the reader to see a somewhat fuller list of these two classes of words, respectively, hence we give the following:

GENERIC.

Wash,	Anoint,	Kill,
Cleanse,	Build,	Cover,
Purify,	Bury,	Convey,
Sanctify,	Bruise,	Control,
Sonk,	Infect,	Intoxicate,
Steep,	Afflict,	Saturate,
Inbue,	Bewilder,	Drown, etc

SPECIFIC.

Jump,	Shoot,	Stab,
Run,	Pour,	Strike,
Fly,	Sprinkle,	Plunge,
Creep,	Dip,	Fling,
Swim,	Dive,	Throw, etc

Now, if it be true, as Mr. Campbell says (and it doubtless is), that all verbs of action are either generic or specific: then *baptizo*, being a verb of action, must be either generic or specific, and by even a casual reference to the above lists it will be seen that the distinction is very clear and easy of perception, hence there should be no difficulty whatever in assigning it to its proper class.

The reader will perceive that thus far we have developed two important distinctions that require to be observed in determining the meaning of any word of action. (1) Whether it is used in the primary or secondary sense, and (2) whether it is a word of generic or specific action. It is quite safe to affirm that the whole baptismal controversy, so far as mode is concerned, must turn on the correct settlement of these two points with regard to *baptizo*. There is practically no difference between immersionists and affusionists as to the meaning of the word if they can only agree on these two points. This may not at first appear to every reader, but we will endeavor to make it plain.

BAPTIZO, PRIMARY.

First, is *baptizo*, in the Scriptures, used in the primary or secondary sense? It is cheerfully conceded by the present writer at least, and by many other affusionists, that *baptizo*, in the primary sense, invariably expresses the envelopment of any object in a fluid or other kindred substance, without limitation of time. Dr T. J. Conant, of Philadelphia, than whom there is probably no higher Baptist authority on earth, says, "The word *immerse*, as well as its synonyms *immerge*, etc., expresses the full import of the Greek word BAPTIZEIN. The idea of *emersion* is not included in the meaning of the Greek word. It means, simply, to put into or under water (or other substance) without determining whether the object immersed sinks to the bottom, or floats in the liquid, or is immediately taken out." (*Baptizein*, pp. 88, 89.)

The late distinguished Dr. Dale, Presbyterian, than whom there is no higher affusionist authority, is equally explicit and pronounced. He says, "*Baptizo*, in primary use, expresses condition characterized by complete intusposition (inness) without expressing, and with absolute indifference to the form of act by which such intusposition may be effected, as, also, without limitations—TO MERSE." (*Classic Baptism*, p. 31.)

Dr. Gale Baptist, London, 1711, says, "The word *baptizo*, perhaps, does not so necessarily express the action of putting under water, as, in general, a thing's being in that condition, no matter how it comes so, whether it is put into the water or the water comes over it," etc. (Dale's *Classic Baptism*, p. 55.)

The *National Baptist* (U. S. A.), speaking of Dr. Dale's "*Classic Baptism*," says, "He (Dr. D.) has brought clearly out what our own

examination had before proved, that the word *baptizo* does not, of itself, involve the lifting out from the fluid of that which is put in. In other words, that it is in that respect exactly equivalent to the English word immerse." (*Judaic Baptism*, p. 25.)

Dr. Wilkes, of Lexington, Ky. (Disciple), in a debate with Dr. Ditzler, in Louisville, Ky., in 1870, said, "Suppose a man is sunk in water, is he not baptized? The question whether he is raised up again is not now under consideration. The question is, Is he not then immersed? The answer is, He certainly is; and so with regard to drowning. Suppose a man is drowned, is he not then immersed? Does not my friend (Dr. D.) know that the Greeks did not include the *consequences* of being put under water, as staying in the water, or being drowned, as part of the primary meaning of the word? They never did so 'in the world.'" (*Louisville Debate*, p. 525.)

Dr. Conant, already quoted, says, "The Greek word is used where a living being is put under water for the purpose of drowning, and of course is left to perish in the immersing element." (*Baptizein*, p. 89.)

These quotations, which might be considerably multiplied, are all, with one exception, from immersionist authorities—authorities, too, for the most part, of the very highest repute—and ought to satisfy the minds of all impartial persons that the primary sense of *baptizo* invariably expresses, or describes, a complete envelopment within a fluid, or kindred substance, without limitation of time. This, of course, if practised upon human beings would invariably kill them, and no one will be prepared to defend a meaning for Christian baptism that would produce such a result. Yet, as far as can be determined from their literature, this was invariably the result produced upon human beings among the Greeks, whenever they were completely baptized in the foregoing fashion. This is partially conceded in Dr. Conant's admission above, that, "the Greek word (*baptizo*) is used where a living being is put under water for the purpose of drowning him," etc. But the fact is, that there is no recorded instance from the pen of any Greek writer, where they ever baptized a person in this way, except with the express intention of drowning him, and there is no such case on record where they did not succeed. I have frequently offered a reward for such a case, but hitherto without avail. Dr. Conant enumerates some eighty-six cases of what he claims to have been "literal, physical" baptism, and he claims to have "exhausted the use of this word in Greek literature," yet he supplies not one single case where the Greeks seem to have contemplated the removal of the baptized object from the baptized condition, though there is evidence clear and conclusive to the contrary; also, that they regarded the object so removed as *un-baptized*. The admission of this point was extorted from my opponent, Elder Harding, in the Meaford

debate. "My opponent," he says, "took up a glass of water and put some money in it. He said, 'Is not that money immersed and baptized?' Presently he took it out and asked, 'Is it baptized now?' No."

MR. WILKINSON—Hear, hear.

MR. HARDING—Yes, it was baptized; and when it was taken out it was no longer baptized. Does he not know that this is the way baptism is referred to in the Bible? (p. 30). "Whether the object immersed comes above the water again or remains under is not determined by the force of the word. While it remains under it is immersed; after coming up it has been immersed" (p. 32). Now it would be a most remarkable circumstance if Christ used the word in a sense that involved momentary baptism only, to be followed by the immediate unbaptizing of the individual. Surely He intended His disciples not only to *be* baptized, but to *stay* baptized. It would be equally remarkable if He intended them to be baptized by immersion and stay baptized. If this was what He meant when He said, "Go, make disciples of all nations, baptizing them," then obedience to the command would be more fatal than the deluge, for at that time all the bad people received primary baptism and were drowned, while the few good ones who received secondary baptism were saved; but in the administration of the Christian rite, all the good ones who obeyed the command would be drowned, and the bad ones who disobeyed it would be saved. This, to my mind, supplies a very cogent proof that Christ could not have intended to use the word in the primary sense, especially when there was a secondary use at hand that would much better answer His purpose, and be attended with neither danger nor difficulty—a use that could be practised in all ages, countries and climates, and applied to all conditions of subjects. It is conceded, however, that some immersion authorities, though without sufficient reason, contend for the removal of the subject from the water as a part of the process commanded by our Lord, and so make it to represent a burial and resurrection scene; while others appeal to the dictates of common sense for taking the candidate out of the water. This latter position, however, clearly implies that the author of the rite used a word of insufficient scope, leaving the common, or uncommon, sense of men to supply what He had failed to express, in order to save His followers from a watery grave owing to a too literal observance of His command. Let those who have more love for immersion than respect for the Saviour's ability to say what He meant, take shelter for their beloved theory in such a refuge, but I feel sure that conscientious people, not warped by prejudice, will hesitate before adopting such an interpretation, especially since the more modern and reliable immersion authorities have abandoned the "emersion" idea as any part of the meaning of the word.

BAPTIZO, SECONDARY.

It will be observed that in this confessedly primary baptism there is no hint of any change being contemplated in the nature, character, quality, or condition of the baptized object, but simply immersion and nothing more. And now I want to direct attention to the fact that in baptism secondary some such change is *always* contemplated, though a literal immersion *never is*. It will be remembered that in the extract just given from Dr. Wilkes, he affirms that "never in the world" did the Greeks include "the consequences of being put under water . . . as part of the primary meaning of the word." Yet hear what Dr. Conant has to say on this point. "The word *baptizein* during the whole existence of the Greek as a spoken language, had a perfectly defined and unvarying import. In its literal (primary) use it meant, as has been shown, to put entirely into or under a liquid, or other penetrable substance, generally water, so that the object was wholly covered by the inclosing element. By analogy it expressed the *coming into a new state of life or experience*, in which one was, as it were, inclosed and swallowed up, so that temporarily or permanently he belonged wholly to it." (*Baptizein*, pp. 158-9.) This he calls the "metaphorical" use, but, for reasons already given, it should be called the secondary. Speaking of this word as employed by Christ, Dr. Conant further says, on page 160, "The act which it describes was chosen for its adaptation to set forth, in lively symbolism, the ground-thought of Christianity. The change in the state and character of the believer was total; comparable to death, as separating entirely from the former spiritual life and condition. The sufferings and death of Christ, those overwhelming sorrows which He himself expressed by this word (Luke xii. 50) were the ground and procuring cause of this change."

Here Dr. Conant plainly teaches that baptism secondary implies a change of state, character, or condition. No matter for the present whether he is correct or not about the character of the change, my point is conceded that *baptizo* secondary describes or implies a change of condition on the part of the baptized object. Dr. Dale, doubtless the greatest affusionist authority extant, takes the same position. He lays it down as a distinct proposition that "in secondary use it expresses condition, the result of complete influence, effected by any possible means and in any conceivable way." In further confirmation of this position—if, indeed, it requires any further confirmation,—Dr. Conant, speaking of the use of the word in Greek literature, says, "Metaphorically (secondarily), one was baptized in calamities when he was swallowed up by them as by an engulfing flood; in debts, when he owed vast sums and had no means of paying them; in wine, when his faculties were totally overborne and prostrated by it; with sophistries, when his mind was wholly confounded by them."

Surely it is now sufficiently clear what the distinction between the primary and secondary use of the word is. The former, as has been shown, means simply, and always, to immerse, or cover with a fluid, "no matter how it comes so." (*Gale*.) The secondary means simply and always to change the state, character, or condition of an object, or "to bring into a new state of life or experience," (*Conant*), no matter by what agency, instrumentality, or mode, as the foregoing quotations from Dr. Conant abundantly prove.

Here, then, is a distinction, broad, clear, unmistakable and invariable, between the primary and secondary meanings of *baptizo*, —a distinction drawn almost exclusively by immersionists. I need hardly pause to point out which of these uses prevails in the New Testament, for Dr. Conant has practically settled this without being asked. "The change in the state and character of the believer was total;" this change was "set forth in lively symbolism" by baptism, therefore baptism in the New Testament was, according to this eminent Baptist authority, "chosen . . . to set forth in lively symbolism," some "change in the state and character of the believer." This is all we require in support of our contention that *baptizo* secondary, and not *baptizo* primary, is uniformly employed in the New Testament.

See the foregoing positions and distinctions outlined in the accompanying diagram. It will be seen that *bapto* is the root of the tree, and *baptizo* a stem, or branch growing out of this root. This stem as shown in the diagram develops, not two branch words, but two aspects of the same word, viz., the primary branch and the secondary branch. The primary branch invariably means to *im*-merse, but never to *e*-merse. It presents no variations, hence is a naked limb having no branches of its own. The secondary branch is characterized by great diversity in regard to the changes it describes, hence it is prolific of branches. The branches found on the lower side and those on the upper side lettered G. are all taken from Greek literature and have no reference whatever to any religious operation. Those on the upper side lettered N. T. are descriptive of the New Testament use of the term. These are but some of the many uses of the term in its secondary sense, in sacred and secular literature.

Then it will be seen that on either side of the tree is a list of generic and specific verbs, by carefully noting which the reader will observe what an impassable gulf there is between the one class and the other, and how impossible it would be ever to make the words of these two classes convertible, or interchangeable. The one is simply the name of a definite and specific action, and generally a mere mode of motion, hence could never describe a great Christian ordinance, symbolic of some great spiritual operation, whether burying, resurrecting, washing, cleansing, quickening, or anything else involving result or effect. The one never contem-

IMMERSION
DENOMINATIONS.



Baptists.

Disciples.

Christian Brethren.

Mormons.

Tunkers.

AFFUSION DENOMINATIONS.

Presbyterians.

Methodists.

Episcopalians.

Congregationalists.

Roman Catholics.

Greek Church.

*Generic
Wash.*

Cleanse.

Purify.

Sanctify.

Anoint.

Build.

Bury.

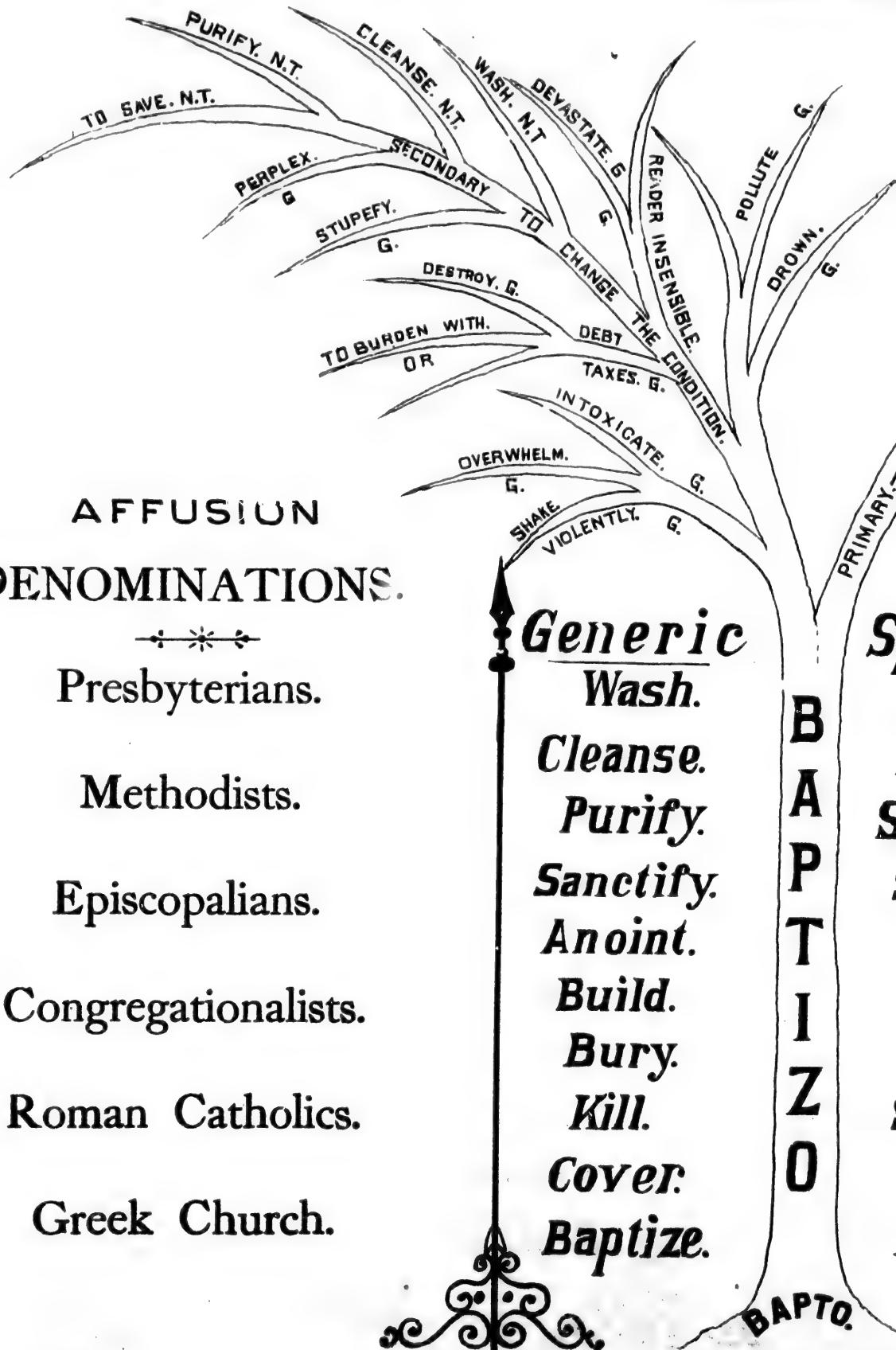
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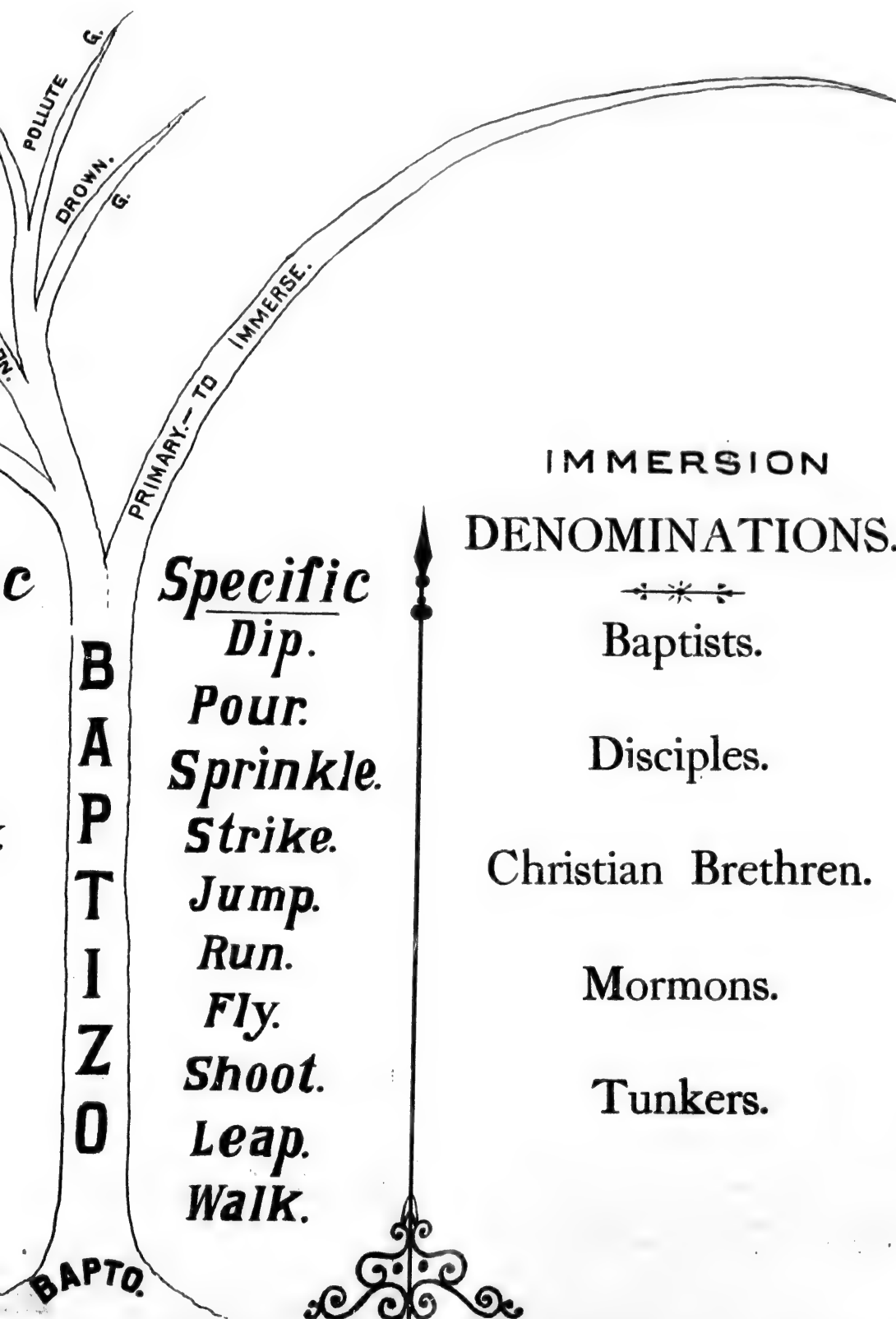
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Baptize.

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BAPTO.





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plates effect, the other always does, and as *baptizo*, whether primary or secondary always describes a result to be reached without describing the mode of reaching it,—in other words, as *baptizo*, like all generic verbs, is non-modal, it *must* belong to the class of generic verbs. This being so, it is a matter of the most utter indifference how the intended effect is produced as long as it is produced.

Those who take this view of the subject are, accordingly, affusionists, believing that no definite mode was enjoined, or described in the command to baptize. Those who cling to the primary use of the word in the New Testament are, consistently enough, immersionists, believing that this and this only was commanded by our Lord. I have, therefore, given a list of the principal "Affusion Denominations," under the secondary limb, and a list of the principal "Immersionist Denominations" under the primary limb. This will enable the reader to take in the whole situation at a glance, and greatly assist him in retaining it.

And now, to make "assurance doubly sure," I will supply a few testimonies from lexicographers, just to show that these great "scholars" who have been so long and so triumphantly paraded before the world as at war with the affusion theory, are in almost perfect accord with the foregoing presentment of the primary and secondary meanings of the terms. This list includes most of the lexical authorities quoted against me in the Meaford debate, which I give in the same order as given by my opponent. It will be observed that the primary is first given, then the secondary, as used in the New Testament, the two being separated by a semi-colon.

1. William Greenfield: *Baptizo* (from *bapto*), to immerse, immerge, submerge, sink; in New Testament, to wash, perform ablution, cleanse," etc.

2. Thomas Sheldon Green: "*Baptizo* properly (primarily) to dip, immerse; to cleanse or purify by washing," etc.

3. John Pickering: "*Baptizo*, to dip, immerse, submerge, plunge, sink; in New Testament, to wash, perform ablution, cleanse," etc.

4. John Groves: "*Baptizo* (from *bapto*, to dip), immerse, immerge, plunge; to wash, cleanse, purify," etc.

5. Edward Robinson: "*Baptizo*, to dip in, to sink, to immerse; in New Testament to wash, to lave, to cleanse by washing," etc.

In addition to these I summarize a few quotations relating to the sacred, or New Testament sense.

Schatgennius: "Second, to wash, to cleanse (Mark vii. 4; Luke xi. 38)."

Stokius: "*Baptizo*, to wash, to baptize; passive, to be washed, to be cleansed."

Schleusner gives New Testament sense, "to cleanse, to wash, to purify with water."

E. Leigh's *Critica Sacra*, after giving the usual primary defi-

dition, says, "Yet generally, and very frequently, it is taken for any kind of washing, cleansing, or purification, even of that where is no immersion, as Matt. iii. 11; xx. 22; Mark vii. 4, etc., etc."

Besides these, I have noted six or eight others who give wash, or an equivalent word, as one of the meanings of *baptizo*, but the word was rarely if ever used in this sense among the ancient Greeks. It belongs chiefly to inspired, or Christian literature. The lexicons, however, are, on the whole, fairly well agreed that the word primarily signifies to immerse, and secondarily, especially in the New Testament sense, to wash, cleanse, or purify. A reference to the inspired and apocryphal writings will sufficiently confirm the testimony of these lexicographers as to the religious sense of the word. In 2 Kings v. 10, Elisha the prophet commanded Naaman, the Syrian leper, to *wash* (*rachats*) seven times in Jordan, promising that he should be *clean*. Naaman understood the command to involve a washing, and so did his servants (vs. 12, 13), yet according to the Septuagint, or Greek version, he went and *baptized* himself and was *clean*. Now, no matter what the mode in this case, the point especially to be noted is that it was a *baptism*, yet a *washing*, a *cleansing*.

In Judith xii. 5-9, we have an account of the baptism of this beautiful Jewess "in 'he camp at the fountain" of Bethulia, and "entering in pure she remained in the tent," etc., showing her baptism to have been a cleansing.

In Eccles. xxxiv. 25, is an allusion to a man "baptizing himself from a dead body," which clearly implies a purification from ceremonial pollution, contracted by touching a dead body. (See the law in such cases, and the mode of cleansing,—Num. xix. 11-13.)

In the New Testament frequent reference is made to the fact of persons having been baptized with water, and in all such cases the undoubted allusion is to cleansing, as this is the chief and most natural function of water, especially when applied to persons. This supposition is rendered little less than certain by the fact that in some texts the idea of washing is brought distinctly to view both by the allusion of the writer and the rendering of the translator. *E.G.*, In Matt. iii. 11, 12, John the Baptist says, "I indeed baptize you with water unto repentance, but He that cometh after me shall baptize you with the Holy Ghost and with fire." Then, changing the figure, he adds, "Whose fan is in His hand, and He will thoroughly purge His floor and gather His wheat into the garner," etc. Now, to understand these passages, we will view them in the light of some others. In John i. 31, the Baptist says that he "came baptizing with water," in order to "manifest Christ to Israel" (the Jews). It might be asked how Christ would be manifested to the Jews by John's baptism with water. Let it be remembered, however, that the Jews were perpetually purifying themselves with water. (See John ii. 6; Matt. xv. 2; Mark vii. 2-8; Luke xi. 38, vii. 44; Matt. xxvii. 24; John xiii. 5; Heb. ix.

19, etc.) Let it also be remembered that ceremonial purity was continually effected under the ceremonial law by the water of purification, and it can hardly be doubted that the Jews would understand the application of water to human beings as relating to cleansing. Let it be further borne in mind that Jesus had been promised and was expected as a purifier (Mal. iii. 2, 3), and it will not be difficult to discover that it was as the world's great purifier from sin, the cleanser (not dipper or immerser) of the soul, that John manifested Christ to Israel by his baptism. (See John i. 29; Rev. i. 5; Heb. ix. 14; x. 22; 1 John i. 7-9; and compare Mark i. 4; Luke iii. 3.) And now let the passage first quoted from Matt. iii. 11, 12 be read in the light of these texts, and no other conclusion can be rationally drawn from them than that John's baptism was a ceremonial or typical purification from sin—remission of sin always implying purification—and was designed to manifest Christ to Israel and to mankind in general as the great purifier of the world from sin, hence John's baptism was a purification. Neither will it likely be disputed that Christian baptism symbolizes the very same thing that John's baptism foreshadowed, therefore it will be safe to affirm that Christian baptism is a symbolic purification from sin. (See allusions to this fact in Acts xxii. 16; Eph. v. 26; Titus iii. 5; Isa. i. 16; Ezek. xxxvi. 25; 1 Cor. vi. 11; 2 Cor. vii. 1.)

But to fortify the foregoing position, if need be, let me direct attention to the fact that the word in some of its forms is frequently translated by the word *wash* in its corresponding forms. (See, for example, Judith xii. 7; Ecclus. xxxiv. 25; Mark vii. 4, 8; Luke xi. 38; Heb. ix. 10.) Thus the authority of the translators, both of the revised and authorized versions, is added to the testimony of the lexicographers, that *baptizo*, in the Bible, signifies frequently to wash, and the allusions of the sacred writers bear out this position. In fact, it is a comparatively safe and defensible position to affirm that "wash" is the prevailing meaning of *baptizo* in the New Testament; and further, that there is not a case of purification mentioned in the Bible, whether in the Old Testament or the New, no matter what the object, the element, the agency, the instrumentality or the mode, that is not a case of baptism. This position will scarcely be disputed by those who have thoroughly investigated this subject.

And now, if I have succeeded in establishing the claim of wash, or cleanse, as the equivalent of *baptizo* in a single instance of Christian baptism, then I have equally succeeded in establishing its claim to a secondary use, for wash is certainly not the primary meaning of *baptizo*. Nor can it be presumed that Christian baptism is a variable quantity. If it is ever a cleansing of any kind it must always be a cleansing of the same kind. It is not, chameleon-like, capable of appearing in a great variety of aspects essentially different from each other, but is always and everywhere the

same definite thing. If a symbolic cleansing once it must always be a symbolic cleansing. And, doubtless, this is what it is. Moreover, if it means, in the Christian rite, to wash, cleanse or purify, then it cannot mean to immerse, for these words are not interchangeable, nor equivalent in any sense. And if it is used in the secondary sense in the Scriptures, as I have shown it is, then it cannot mean to immerse, for this is its primary meaning, but *never* its secondary. In fact, it is quite safe to affirm that the word is never used in the primary sense in the Christian Scriptures—*never*. It is not denied that there are primary baptisms, but it is denied that they are ever called baptisms by any inspired writer.

And now,

LET US SUMMARIZE.

The positions we set out to establish were :

1. That *baptizo* primary means simply and only and always to immerse, but never to emerge.
2. That *baptizo* secondary always involves or describes some thorough change in the nature, character, or condition of the baptized object, as "the coming into a new state of life or experience."
3. The primary and secondary are easily distinguishable from each other by the foregoing rule.
4. That *baptizo* secondary and not primary is invariably used by our Lord and His inspired penmen; and,
5. That, therefore, the word as used in the Bible never means immerse. From these positions I humbly think there can be no successful appeal. And these points required first to be settled before any discussion concerning mode would be in order.

It may be said, however, and is, by Dr. Conant and others, that where the word is used in the secondary or metaphorical sense, the primitive idea of immersion, intusposition, or inness, is always retained, the mental conception being that of an inclosure or envelopment within an ideal element or condition, representing calamity, debt, stupor, sleep, intoxication, death, war, insensibility, taxes, grief, purity, spirit, fire, etc., etc. It may be said, in reply, that if people's minds are not sufficiently metaphysical or experienced to form the conception of the change involved without the aid of some physical, or material figure, there can surely be no great harm in their constructing one, though, in reality, no such physical or material figure exists. Or if they find any satisfaction in retaining the primitive sensuous idea of withinness in their minds, and draw imaginary pictures of baptized persons passing out of an aerial into an aqueous element, I see no reason why we should interrupt their childish sport. But I have clearly shown that by frequent and long-continued use, the figurative phase of thought in such cases disappears, and what was figurative at first, at length ceases to be such and becomes the literal, but secondary sense. This is

true of a host of words in common use, such, *e.g.*, as tribulation, cross-bearing, fortify, resurrection, atonement, redemption, conversion, church, justification, sanctification, heaven, hell, and hundreds of others which might be cited as examples. I can see no special advantage, in ordinary use, in retaining the figure in the mind, but if it helps anybody to understand the subject better, or gives him any comfort, by all means let him cling to it. One thing is certain, however, and no imaginary exploits can alter the fact, viz., that these changes called baptism may be, and often are, effected by processes far removed from any literal immersion in anything. This brings us to the consideration of the

SECOND FUNDAMENTAL POINT

in this discussion, viz., Does *baptizo* belong to the class of generic or specific verbs? If to the latter, then it is the name of a mere action, having no meaning beyond or apart from that action, consequently senseless as the name of a Christian rite. If to the former, then it describes some result produced by any action competent to its production. And can there be any doubt, notwithstanding the contention of so many immersionists for "specific" action, to which of these classes this word in the New Testament belongs? Does not Dr. Conant distinctly classify it when he says it expresses "the coming into a new state of life and experience?" Also when he admits that it was "chosen for its adaptation to set forth in lively symbolism the ground-thought of Christianity," and describes this ground-thought as the "change in the state and character of the believer?" If it describes a "change" of any kind it cannot be specific. In fact, whether we take the primary or the secondary use of the word, it is generic. The word immerse is generic and not specific. An immersion can be performed by a variety of specific actions; and it would be really interesting to have some "scholar" or pupil come forward and tell us by what specific act an immersion must necessarily be performed. In fact, the very idea of its being something to be performed destroys its claim to be ranked as specific. In the secondary sense especially, there is no rational ground for dispute that *baptizo* is generic and not specific. How, for example, can any word of specific action describe the Spirit's operation in the baptism of the soul? Is it contended, on the one hand, that the Spirit is "poured out," "shed" down, etc.? I answer, it can hardly be the motion of the Spirit towards the individual that baptizes the soul, but rather the action of the Spirit upon the soul after reaching it. (We must speak after the manner of men.) Besides, if the Spirit is "poured," "shed," etc., this seems to describe the action of some other person, and not the Spirit's own action, hence the specific action of pouring or shedding is not the baptism, but the mode of motion (so to speak) by which the Spirit reaches the individual, the language being modelled according to

man's conceptions, and most probably, nay, undoubtedly in allusion to the visible element used in the outward rite. It is evidently the effect produced upon the soul by the Spirit, and not any external movement of the Spirit towards the individual, that constitutes the baptism. Is it contended, on the other hand, that the individual is baptized by being immersed in the Spirit? Then I answer, it is surely not the envelopment of the soul by the Spirit that constitutes the baptism, but rather the effect produced upon the soul by the Spirit. Besides, it seems a little incongruous to conceive of the Spirit of God—a divine personality—as placed in some earthly receptacle, in a stationary or quiescent state, and the subject thrust into it. This conception directly antagonizes the idea of the active personal agency of the Spirit operating upon man's moral nature, penetrating, purifying, quickening and renewing it, and fashioning it after the image of God "in righteousness and true holiness." Nay, it is not any outward movement or envelopment of the Spirit, but its effect upon the heart that constitutes the baptism. And let it be observed that all words describing effect are generic and not specific, therefore baptism as predicated of the Spirit, must be generic. And if Spirit baptism is generic, so also must its symbolic representative be. Neither *baptizo* nor any other word can be generic in one case and specific in another.

To the foregoing must be added the proof previously supplied in favor of wash, cleanse, or purify as a New Testament sense of the word. It is certain that these words are all generic, therefore *baptizo* must be, for no specific word can be translated by a generic, and *vice versa*, hence the lexicographers are at fault when they give dip and plunge as primary meanings of *baptizo*, these being verbs of specific action, whereas *baptizo* is always and everywhere, as I have shown, a verb of generic action. And they would be equally at fault if they ever gave pour or sprinkle as definitions of the word, for pour or sprinkle are also verbs of specific action and cannot translate a verb of generic action. Yet some immersion orators have been known literally to shout themselves hoarse declaring that no respectable lexicographer on earth ever translates the word by either sprinkle or pour, and sometimes agree to stake the whole controversy on the ability of any affusionist to produce such lexicon. And they seem to think they have scored a great point when they have repeated this challenge from some old book, written when challenges were rife. But these same orators would be quite as safe in challenging the world to produce a lexicon that translated *apoktino* (to kill) by the word strike, shoot, kick, stab, choke, etc., though it is well known that the generic effect described by the word kill is constantly being produced by these specific actions, and a man would display just as much intellectual and literary genius to make such a demand in the latter case as in the former. Few affusionists who are accepted as authorities clamor for sprinkle or pour as meanings of *baptizo*, but they claim that the generic

effect described by *baptizo* can be produced by these specific actions; and, in fact, that all generic effects must be produced by some one or more specific actions, hence there is no incongruity about their position. Immersion orators and writers may, therefore, hereafter save themselves the trouble of disproving that *baptizo* means to sprinkle or pour. It is cordially admitted that it never does.*

And if *baptizo* in the New Testament is generic and not specific, what folly it must be to clamor for some cast-iron form, or

MODE OF BAPTISM.

The baptism is not the mode. nor is the mode the baptism. Generic verbs have no particular mode, only as usage or convenience gives them one. Any mode competent to produce the desired effect will answer, and it is a matter of the most perfect indifference by what mode the effect is produced. Take the word build, for example. What signifies about the *mode* of building, so long as the work is satisfactorily done? Take, also, the words kill, consecrate, anoint, sanctify, wash, cleanse, purify, or any of the words in the generic list given on a previous page. What signifies by what specific mode the result is reached, so long as the effect itself is satisfactory? But in none of the foregoing cases, nor in any other case of generic action, does the word itself describe any particular mode. Generic verbs are not modal words. They never tell us how the effect they describe is to be produced, hence we are left in all such cases, in the absence of specific instructions, to select our own mode. If this be so, then, unless God has given specific instructions how to baptize, we are left to choose whatever mode is most congruous and convenient. But it will probably be asked just here, has God given us any such specific instructions on this subject? I reply, directly I am not aware that He has, especially with reference to Christian baptism, but indirectly I believe He has; and I equally believe that these indirect instructions, or intimations, strongly favour

AFFUSION AS GOD'S MODE

of applying the baptizing element, and to the evidences of this the reader's most earnest and impartial attention is invited.

1. In Hebrews ix. 10, we read about "divers washings" that were performed in the ancient tabernacle. In the previous verse this tabernacle is called "a figure (Greek, *parabole*, doubtless used in the sense of type) for the time then present (the old dispensation) in which (tabernacle) were offered both *gifts* and *sacrifices*," etc. Then, in verse 10, we are told that these "gifts and sacrifices" were composed of "meats, drinks, divers washings, and carnal

*It is sincerely hoped that none of the above statements will be given in quotations, either verbal, or written, dissociated from their legitimate connections. T. L. W.

ordinances imposed on them until the time of reformation," or new dispensation. Now, observe that the meats and drinks, not only, but also the "divers washings," were all included in the "gifts and sacrifices" of verse 9. But as it is the washings with which we have more particularly to do, we will dismiss the meats and drinks with the remark that they were doubtless the meat and drink offerings of the tabernacle. But what were the washings? Were they "gifts" or "sacrifices?" They must have been one or the other, as any careful reader can see. And no man can properly interpret the passage until he has classified them. It is morally certain that the meats and drinks were the gifts. It is just as morally certain that a washing cannot be intelligently classified under that head. And can it be classified as a sacrifice? Directly, perhaps not; indirectly, I hope to show, it may.

It will be observed by a reference to the place that there is no break in the apostle's argument between verses 10 and 13, only in the intervening verses the superiority of Christ, the antitype tabernacle, and of His blood over that of "goats and calves," is pointed out, then verse 13 etc., the conclusion from the premises just laid down is drawn, and this conclusion is that, "If the blood of bulls and of goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more the blood of Christ," etc. Now, observe, the blood of bulls and of goats and also the ashes of the heifer were all purifying elements obtained by sacrifice. It would be proper, then, speaking metonymically, to call this blood and ashes "sacrifices." In such case it would be proper to say that the purifications effected by these elements were effected by sacrifices. Here, then, we have washings, or purifications "of the flesh," effected in the ancient tabernacle by sacrifices. In fact, the very design of sacrifice is to secure remission and purification through atonement. (See vs. 22 23.) Thus far, then, the washings performed in the tabernacle point to the sacrifices of v. 9. But these washings were *diverse* (*diaphoros*), "different, separate, unlike," which can hardly refer to the diverse modes of administration (though the affusionist could more consistently take this view than the immersionist), but it doubtless refers to the different classes of objects that were purified or washed, and by a reference to verses 19-22 we learn what these different classes of objects were. "For, when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood," etc. Surely this category amply fulfils the demands of "divers!" And who can doubt that these purifications of the book, the tabernacle, and all the vessels of the ministry, the flesh

of all the people and "almost all things" besides, with which the Jews had to do, were the "divers washings," effected by sacrifices, referred to in verse 10? Certainly they were diverse purifications by sacrifice, therefore the only possible point of controversy is as to whether the diverse washings of verse 10, and the diverse purifications of verses 13, 19, etc., are identical. If the original word had been *diaphorais loutrois*, I presume there is scarcely a scholar on earth who would object to the above exposition, but it happens to be *diaphorais baptismois*—diversified baptisms, therefore to save a fond theory with which this exposition most fatally disagrees, objections may confidently be looked for. It will be observed, however, that these diverse purifications were all performed by *sprinkling* (vs. 13, 19, 21), hence if the identity between these purifications and baptisms be admitted (and it must be where prejudice does not rule), then we have proved, beyond the possibility of further cavil, that God instituted an elaborate system of ceremonial baptisms, diversified as to their objects, frequently administered, and extending through a period of nearly fifteen hundred years, and consequently as familiar to the Jewish mind as his daily meat, *all performed by sprinkling*. This fact must strongly affect our judgment as to the mode of Christian baptism, as viewed from the standpoint of a Jew. And if the foregoing exposition of the case is not correct, it will be in order for those who reject it to not merely carp at it, but they will be expected to furnish a more scriptural and consistent interpretation. Let them, at least, point us to one solitary case of immersion ever performed in the ancient tabernacle, or temple, and especially one having any reference to either "gifts" or "sacrifices." Until they have done this silence will be the most prudent and becoming thing.

2. And now I want to direct attention to the typical significance of these baptisms. It will be observed that this "blood of bulls and goats," and "goats and calves" (vs. 12, 13), is mentioned by way of comparison with and contrast to "the blood of Christ" (vs. 12-14). The comparison is that both were offered and both cleanse, the one purifies the flesh, ceremonially; the other the conscience, the heart, really. The contrast is that the one possesses immeasurably greater efficacy than the other. "If the blood of bulls and of goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, *how much more* shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Doubtless the one is the type, the other the antitype; the one "the shadow of good things to come," the other the very image (substance) of those things; the one external, purifying the flesh only; for "it was not possible that the blood of bulls and of goats should take away sins," (chap. x. 4); the other was internal and spiritual, "purging the conscience from dead works, or sins." But, observe, they are both sprinkled. (See

chap. x. 22; xii. 24; 1 Pet. i. 2). Doubtless the blood of Jesus is said to be sprinkled in allusion to the mode of applying the type blood. That was literally sprinkled, hence to preserve the conformity between the type and antitype the latter is said to be sprinkled also.

And now, I submit whether, if the purification of the flesh by the sprinkling of the type-blood was baptism, is not the cleansing of the soul or conscience by the sprinkling of the antitype blood equally a baptism? I fancy that but one answer can be given to this question. Moreover, if it be true, as I have affirmed on a previous page, that "every case of purification mentioned in the Bible, whether in the Old Testament or the New, no matter what the object, the element, the agency, the instrumentality or the mode, was a case of baptism, secondary," then it must be true that the cleansing of the soul from sin by the sprinkling of the blood of Christ is a baptism. But I do not rest the case on that statement alone, nor on that statement coupled with the proof deduced from the "divers baptisms," as types of this. I have other evidence to offer.

(1) What is the cleansing of the soul by the blood of Christ, but another way of describing the "washing of regeneration, and renewing of the Holy Ghost," (Titus iii. 5), which is universally recognized as a baptism? It is not the literal blood of Christ that cleanses. The blood was shed, literally, to exhibit and prove the sacrifice of His life (for the life was in the blood), in order to make atonement for our sins. "Without the shedding of blood there is no remission." This atonement *provides for* the removal of sin, making it possible for God to be "just, and the justifier of him that believeth in Jesus," (Rom. iii. 26). It is simply redemption by price. But it is the Divine Spirit who is the agent in performing the work. The baptism of the Holy Ghost regenerates, cleanses, quickens, renews. The blood effects the work meritoriously, the Spirit actually, though sometimes the result is ascribed to the one and sometimes to the other. But it is the same work, no matter to which it may be imputed; therefore, if it is a baptism when imputed to the Spirit, it is equally a baptism when imputed to the blood. In either case, however, it is by shedding the element upon the individual and not by lowering the individual into the element. But,

(2) There is other proof in support of this contention. Let us look at 1 Pet. iii. 21. In verse 20 the temporal salvation of "eight persons" by "water" (by being borne above it by the ark—read Gen. vii. 17-23 and Heb. ii. 7) is described. Then in verse 21 the apostle adds, "The like figure (*antitypon*) whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ," etc. Observe,

(a) That, whatever baptism is referred to here, it saves, or takes away sins, for this is salvation.

(b) It is called antitype baptism, *i.e.*, the baptism that saves us is the antitype of what saved Noah and his family. In religious nomenclature an antitype is the spiritual verity that was prefigured by some material or earthly type. The baptism that saves us, then, was prefigured by the temporal salvation of Noah and family in the ark, hence the baptism that saves us is spiritual, and not ritual or symbolic. The ark typified Christ, and the salvation it afforded Noah typified the salvation Christ affords us.

(c) The baptism that saves us is not the putting away of the filth of the flesh. The blood of bulls and goats did this, ceremonially. (Heb. ix. 13.) The "washing of the body with pure water" (Heb. x. 22) does this symbolically.

(d) The baptism that saves us is "the answer of a good conscience toward God." The revised version (Marg.) reads, "inquiry, or appeal." It seems clear that the idea is that of our consciences echoing back satisfactory responses or answers to God's voice in us appealing to us for love, obedience, trust, etc., probably in allusion to the custom of the Church in putting certain questions to the candidates for ritual baptism, and the candidates answering these interrogations. Peter had probably noticed that these answers did not always correspond with the individual's conduct, so he apparently hints at the fact that the baptism that saves us is the one that enables the conscience, and not merely the lips, to send back a satisfactory answer to God. It is equivalent to saying, "Any baptism that does not issue in giving man a conscience void of offence toward God is not the baptism that saves, whatever the answer of the lips may be, hence the outward form in putting away the filth of the flesh is not enough; the guilt of the conscience must also be put away." Evidently we get near enough to the apostle's meaning if we understand him to mean, in general, a good conscience in opposition to an evil one. Now, if this be the correct idea, and if we can determine how this result is secured, then we can determine what baptism it is that saves. The reader has probably already conjectured the explanation. In the passages we have just been examining in the ninth and tenth chapters of Hebrews, the solution is evidently found. The blood of Christ "sprinkles the heart from an evil conscience" (x. 22), and "purges the conscience from dead works to serve the living God" (ix. 14). And certainly when we lose our evil conscience we get a good one, and when the conscience is purged from dead works (sins), so that it can serve the living God acceptably, we have the answer of the good conscience toward God, not in empty sounds such as those which sometimes proceed from the lips, or in hollow ceremonies applied to the flesh, with no corresponding result in the heart, but in holy, acceptable service, the spontaneous outflow and loving echo of the heart. "Love is the fulfilling of the law," and "being made free from sin, and become servants to God, we have our fruit unto holiness and the end everlasting life." This is doubtless the baptism of which

Peter speaks, in contradistinction to outward ceremony, whether typical or symbolic. The author of Hebrews tells us that the gifts and sacrifices of the law "could not make him that did the service perfect, as pertaining to the conscience" (ix. 9), for the reason that they "could not take away sins," (x. 4), "Else would they not have ceased to be offered, because the worshippers having been once cleansed would have no more conscience of sins?" (x. 2, R.V.). The distinction between the good and evil conscience in these two epistles is doubtless the distinction between sin and purity. No thoughtful reader can carefully consider and compare the passages quoted, and come to any other conclusion. Therefore the antitype baptism mentioned by Peter is a baptism that saves us by taking away our sins, and not the baptism that puts away the filth of the flesh merely. And what is it that takes away our sins but the blood of Jesus? "Unto Him that loved us, and washed us from our sins in His own blood." (Rev. i. 5.) "Behold the Lamb of God which taketh away the sin of the world." (John i. 29.) "Thou shalt call His name Jesus, for He shall save His people from their sins." (Matt. i. 21.) "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." (Rev. vii. 14.) "The blood of Jesus Christ, His Son, cleanseth us from all sin." (1 John i. 7.) And "without the shedding of (*this*) blood there (could be) no remission." This cleansing from sin by the blood of Christ is salvation, yet Peter says baptism saves us, therefore the cleansing of the soul from sin by the blood of Christ is baptism. In fact, no unprejudiced student of the Bible can doubt that this is the great spiritual verity represented, symbolically, by water in the Christian rite, and performed really by the agency of the Divine Spirit, through the instrumentality of the blood of Christ. And this great spiritual verity is effected by sprinkling, therefore the correspondence between the spiritual reality and its visible symbol should be preserved by sprinkling the latter.

(e) The foregoing exposition is greatly strengthened, if such a thing were possible, by considering the bearings of the last clause of the text under consideration. It will be noticed that the two clauses last considered were in parenthesis. The rule in such cases is, that if the parenthesis be omitted altogether, what precedes and what follows it should so connect as to leave no break in the discourse. In other words, a parenthesis is merely an explanatory note not designed to add to, but only to throw light upon, the context. Let us drop out this parenthesis, therefore, and the text will read, "The like figure whereunto, even baptism doth also now save us by the resurrection of Jesus Christ," etc. This suggests some vital and intimate connection between saving baptism and Christ's resurrection. And what has the resurrection of Christ to do with baptism? I fancy I hear some immersionist reply, "We are buried and raised with Christ in baptism." Very well. Then the ques-

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tion would be in order, Is it our burial in and our resurrection from water that saves us? If so, what do the blood and Spirit of God do for us? This burial question will be examined further on, but in the meantime, what saith the Scriptures? "That Christ died for our sins according to the Scriptures. And that He was buried, and *that He rose again* the third day, according to the Scriptures. . . . And if Christ be not risen, then is our preaching vain, and your faith is also vain, . . . *ye are yet in your sins.*" (1 Cor. xv. 3, 4, 14, 17.) But if it be true that Christ is risen from the dead, then "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 9.) It is positively certain, then, that there is a "vital and intimate connection" between Christ's resurrection and our salvation. This connection is seen, first, in the fact that prior to His death He predicted His own resurrection on the third day. Now, if He were an impostor, and not the Messiah, God would not raise Him from the dead and deceive the world by confirming His prediction. And it is certain that a dead man could not raise himself, therefore, if He was not raised He was a false prophet and a cunning fraud; but if He be risen, then is He proved to be the Son of God with power. But, secondly, if He be not risen, we have no Mediator or High Priest at God's right hand, consequently no access, no forgiveness, and no salvation. It will be noticed, therefore, how Peter in the text connects the virtue of the Saviour's blood with His High-Priesthood. Let us see the whole sentence put together without the break of the verses or parentheses. "The like figure whereunto, even baptism, doth also now save us, by the resurrection of Jesus Christ, who is gone into heaven and is on the right hand of God." Baptism, resurrection of Christ and His High-Priesthood are here the three essential and consecutive links in the chain of our salvation. Therefore, we infer that the baptism that saves us receives its efficacy from the resurrection and High-Priesthood of Christ. We know that the atonement (blood) of Christ saves, therefore we infer that the cleansing of the conscience by the blood of Christ, and not the baptism of the body with water, is the antitype referred to by Peter. This gives depth, strength and significance to his words, and makes a consistent sense, while to understand them as referring to ritual baptism would be to ascribe the saving efficacy to the shadow instead of the substance, and degrade the atonement in the eyes of men.

See, also, how the author of Hebrews connected the high-priesthood of Christ with the efficacy of His blood. "But Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, . . . neither by the blood of goats and calves, but by His own blood, entered in once into the holy place, having obtained eternal redemption for us," etc. (ix. 11, 12.) So also, in the next chapter (vs. 19-22), he says,

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." It is evident, therefore, from all these considerations, that the antitype baptism of Peter is the same thing that the author of Hebrews refers to in chapter ix. 11-14, and x. 19-22, and that this saving, antitype baptism is placed over against the typical baptisms performed in the ancient tabernacle by "the blood of bulls and goats." Thus is proved, beyond successful contradiction, that type baptism as instituted of God, and antitype spiritual baptism effected by Himself, are both performed by sprinkling.

3. Another point having an important bearing upon this question may be found in Titus iii. 5. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." The point is this: We are saved "by the washing of regeneration and renewing of the Holy Ghost." But we have found in the passage just considered that we are saved by "baptism." It is to be presumed, however, that there is but one way of salvation, hence, if baptism saves in one case, the same kind of baptism must save in every case. We have shown that Spirit baptism sometimes saves, therefore Spirit baptism must always save, and as this washing of regeneration and renewing of the Holy Ghost saves, it must be Spirit baptism. The antitype baptism of Peter saves, and the "washing of regeneration," etc., saves, therefore they are the same baptism, by the agency of the Spirit and the merit of the blood, and in either case it is by affusion. The blood "sprinkles" us, the Spirit is "shed on us abundantly," (v. 6). God's way of baptizing, therefore, is by affusion.

And now, to assist the reader in linking these texts together and retaining the argument in his mind, we submit the accompanying convenient and connected arrangement of them. (See Chart No. 2.)

EXPLANATION OF CHART No. 2.

The design of this Chart, as the title implies, is to so link texts of Scripture together as to make them explanatory of each other. The ceremonial law is said to have had "a shadow of good things to come," i.e. of spiritual things, and we find the explanation of all legal shadows somewhere in the New Testament. These same spiritual blessings are also more or less extensively represented in prophecy under appropriate similes, allegories, and other figures more or less fully explained in the New Testament. The Chart, for the most part, is an attempt to place the type, figure or prophecy, and the New Testament explanation side by side, in parallel columns, connecting the corresponding points by a cord or chain in such a way as to give certain phases of the Old and New Testament teachings regarding the nature and mode of baptism at a

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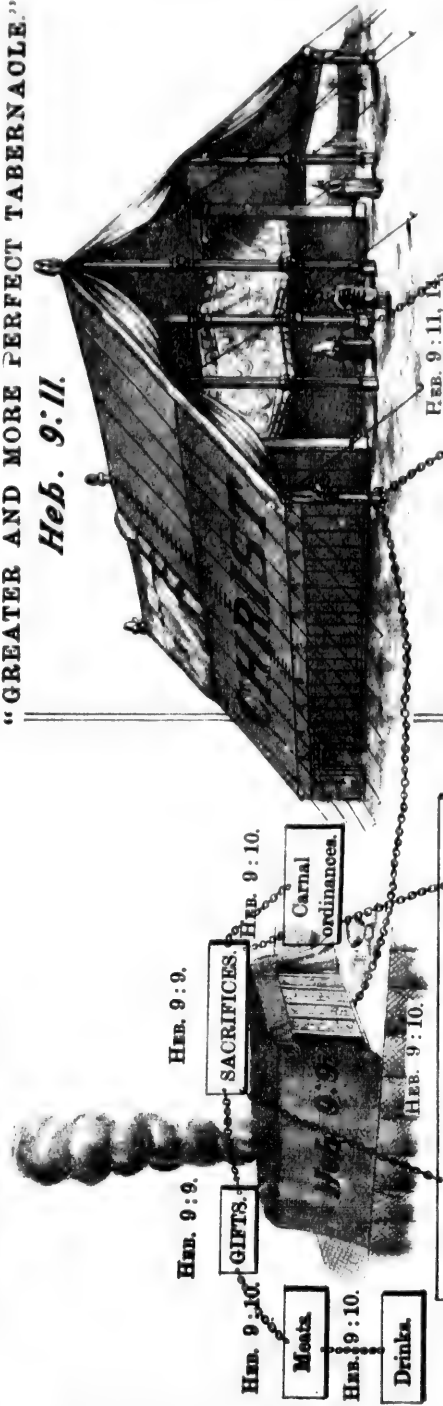
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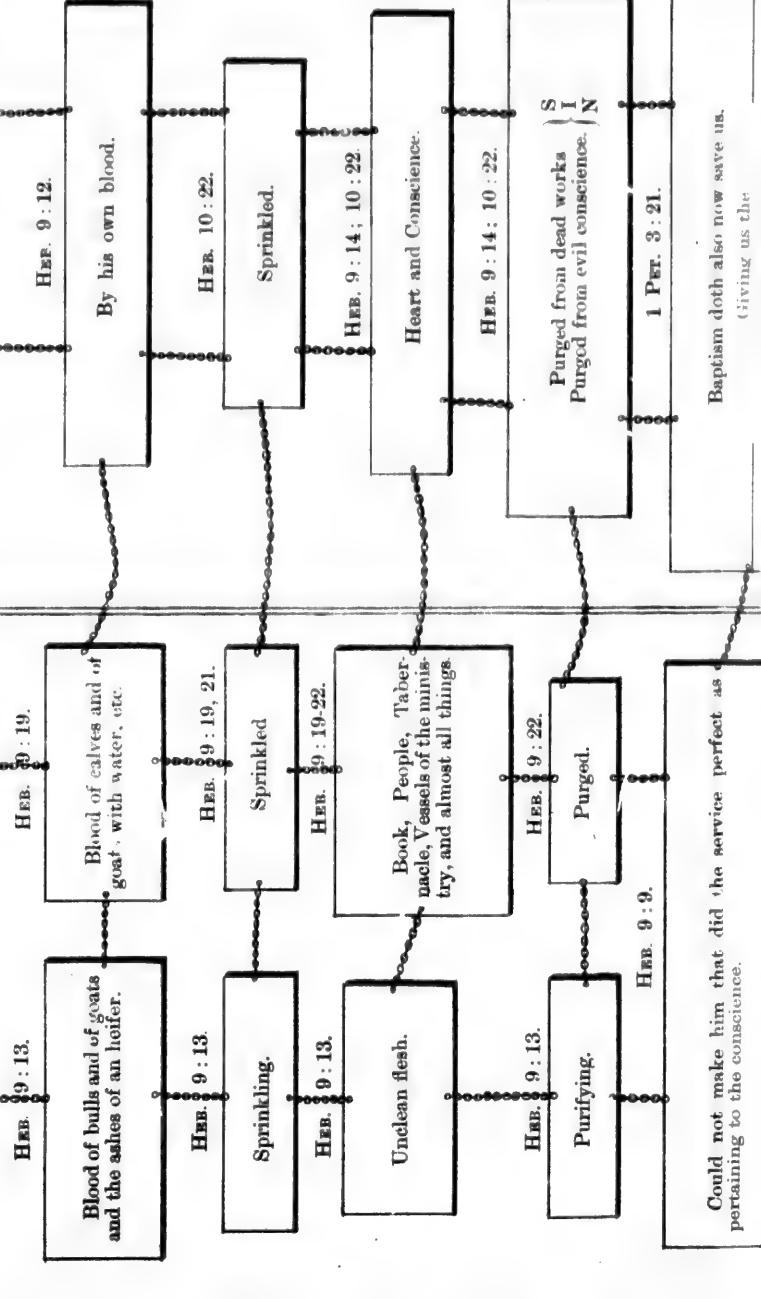
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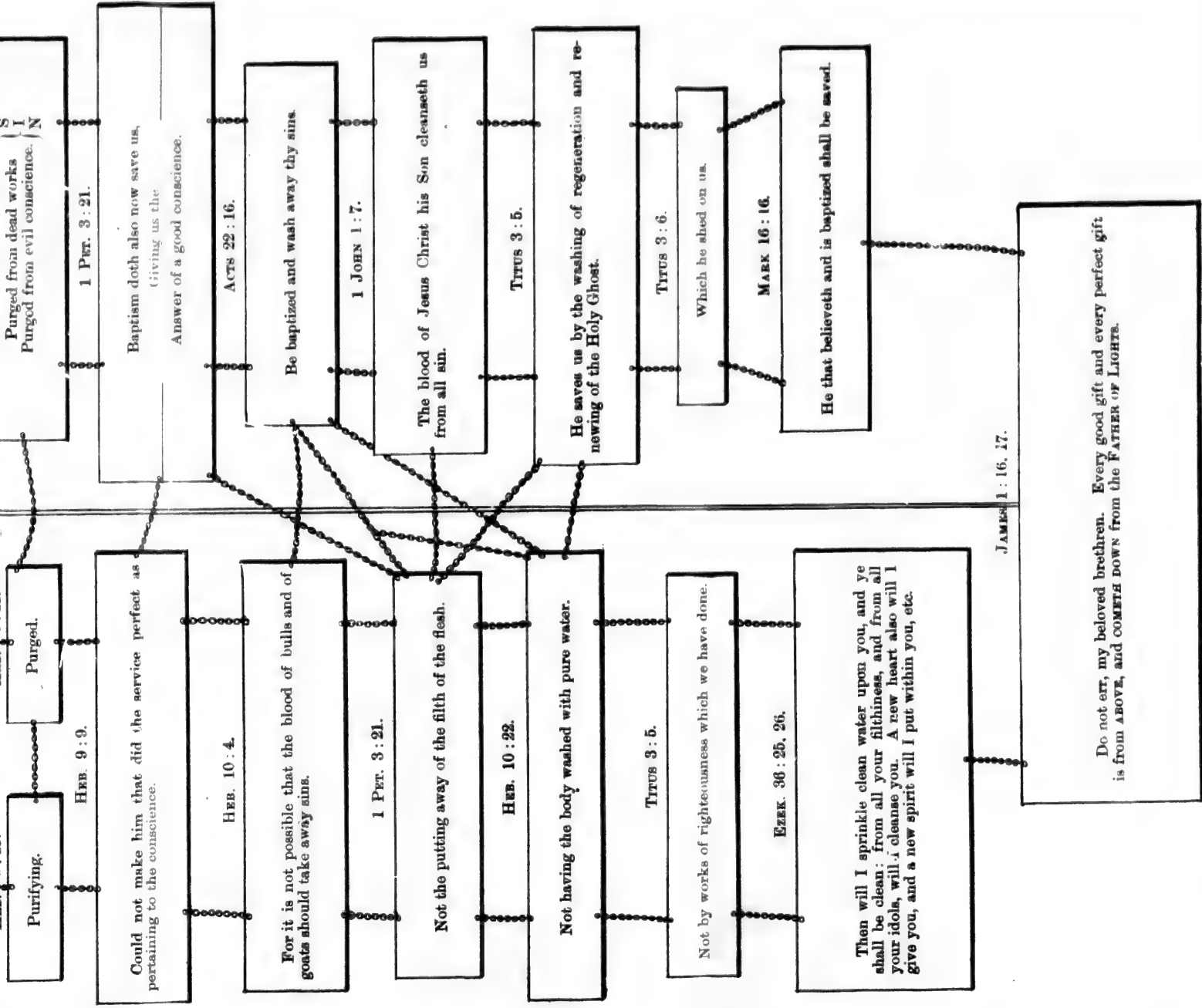
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Divers Baptisms.





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glance. The left hand column contains chiefly allusions to the visible type, symbol, or outward service by which the truth finds expression, while the right-hand column contains chiefly the explanations of these outward forms of expression; hence we have placed "Shadow" at the top of the left-hand column and "Substance" at the top of the right.

The tabernacle of the Jews was a place of sacrifice and devotion, the centre of religious interest to that nation, and the earthly dwelling-place of Deity, or the headquarters of Jehovah on earth; hence it afforded an appropriate and expressive type of any person or place in which Jehovah specially dwells. This tabernacle had an elaborate system of sacrifices, purifications and other ceremonial observances, conducted by a specially anointed priesthood. Attention is called especially to the high-priesthood. (The reader will please now open his Bible to the ninth chapter of Hebrews, and consult the text as we proceed.) See this high-priesthood referred to in verse 7. Here we find this functionary offering the "blood" of sacrifices "for himself and for the errors (sins) of the people." The tabernacle is then referred to (vs. 8, 9), and is distinctly called "a figure (Gr. *parabole*, a type) for the time then present" (the old dispensation). In this tabernacle, the writer says, "were offered both *gifts and sacrifices*," but they were impotent to save, for they "could not make him that did the service perfect as pertaining to the conscience." In the next verse, he says they "stood (consisted) only in meats and drinks, and divers washings" (Gr. *baptismois*,) etc. Now, these divers baptisms, according to the construction of the sentence, as well as the meats and drinks, must have been included in the "gifts and sacrifices." Gifts they could not have been. These were, undoubtedly, the meat and drink offerings that were "offered" in the tabernacle. We have, therefore, in the Chart, linked the baptisms with the sacrifices. Observe the meats and drinks and other carnal ordinances are placed at each side of the tabernacle. They have no necessary relation to our subject, hence we follow them no farther. The baptisms we represent as immediately connected with, and proceeding from the sacrifices. What these sacrificial baptisms were is indicated by following the column downwards. "The blood of bulls and goats," of "goats and calves," and also "the ashes of an heifer," were *sacrifices*. "Sprinkled," on "unclean" objects and individuals they "purified," (baptized) them, ceremonially and typically, but they could not purge them *really or inwardly*, because they "could not take away sins," therefore "they could not make him that did the service perfect as pertaining to the conscience." They could not give him a good conscience by purging away his guilt. They could only put away "the filth of the flesh" in a figure, and this is not the kind of baptism that saves us (1 Pet. iii. 21). They were *diverse*—different kinds. This diversity is to be sought for in the classes of objects baptized, and not in the modes of administration. Diversified classes of objects there certainly were, as will be seen by a reference to the enclosure to the right of "unclean flesh." Also, read verses 19-22. Thus these diverse purifications correspond, circumstantially, with the diverse baptisms referred to in verse 10.

And now the reader will please pass to the right-hand column. Here we trace the correspondence between the type and antitype as woven into the same chapter and verses already examined. First, we have the high-priesthood of Christ in connection with "the greater and more perfect tabernacle not made with hands." He offered, not "bulls and goats," but *Himself*, for the sins of the world, and "by His own blood," sprinkles our "hearts," or "consciences," and "purges them from sins," (called "dead works," and an "evil conscience,") and thus by this "greater" baptism in the "greater tabernacle," saves us from sin and guilt, and gives us "the answer of a good conscience toward God." "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; *How much more* shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works (sins) to serve the living God?" (vs. 13, 14.)

Next we come to the antitype baptism of 1 Pet. iii. 21. This, he says, is "not the putting away of the filth of the flesh." (This is a left-hand column baptism.) But it is "the answer of a good conscience towards God," and "saves us," therefore it is a right-hand column baptism. (See the exposition of this passage in the body of the work, pp. 27-31.)

Then, in Acts xxii. 16, we have the command of Ananias to Saul of Tarsus to "Arise and be baptized and wash away his sins." Without controversy this teaches the washing away of sin by baptism. It will hardly be claimed by any respectable authority that there are two ways of washing away sin, therefore if baptism ever does it, the same baptism always does it. This seems incontrovertible. Yet our next passage says, "The blood of Jesus Christ cleanses us from all sin" (1 John i. 7), therefore it follows that the blood of Jesus Christ baptizes. Yet the blood of Christ, like the type blood, is "sprinkled," therefore the "one baptism" that saves us is by sprinkling; and if the baptism that saves us is by sprinkling, why must its shadow that doesn't save us be by immersion? In other words, if the real baptism that takes away sin, the baptism which Christ Himself administers (See Matt. iii. 11; Acts ii. 33), is performed by sprinkling, why should not its outward symbol or shadow correspond to the inward reality?

In the next enclosure Paul says God "saves us by the washing of regeneration, and renewing of the Holy Ghost." Evidently, as we have said, there is but one way of salvation. Spiritual baptism has been shown to be the reality; therefore this washing of regeneration, etc., is spiritual baptism. There is not a shadow of reason for applying the first clause to water baptism, as some do, and the second clause to Spirit baptism. The cleansing of the soul from sin is as truly the work of the Spirit as the renewing of it in "righteousness and true holiness." The blood of bulls and goats could not take away sin, but it typified that which could; and what it typified was not water, either in a brook or a tank, but "the precious blood of Christ." Observe, too, that the Holy Ghost who saves us, is "shed on us." We shall see the reason presently.

And now we come to a prophecy found in Ezek. xxxvi. 25, 26. (See Chart, left-hand column.) We place this passage in this column partly because it is an Old Testament prophecy, and partly because we regard the language as figurative. At the same time we have no doubt as to its rightful claim to stand in the other column as a representative of Spirit baptism. The word water is doubtless used here in a figurative sense for Spirit. (See also Isa. xlv. 3, 4; xii. 3; John vii. 38, 39; iv. 10, 14; Isa. xli. 17, 18; Ezek. xvi. 9; John iii. 5; Eph. v. 26; 1 John v. 6; Rev. xxii. 17; Prov. xi. 25, and elsewhere, where it is undoubtedly used in this sense.) And we have no doubt whatever, but that the process which is here described is the same as that in Titus iii. 5, 6. It will be seen that each passage describes a cleansing, and each describes a renewal; and the cleansing in each case is undoubtedly a cleansing from sin, and each is a renewal of the spirit nature. And both writers employ the language of figure in allusion to the outward form of cleansing. Ezekiel represents sin under its prevailing forms, as "filthiness," and "idols;" Paul uses no figure, but says the process he describes "saves us." There is as little doubt that what God promises by Ezekiel is salvation, resulting in the renewal of the heart and spirit, and followed by obedience, or "walking in God's statutes, and keeping His judgments." Are there two operations so nearly alike and yet not the same? If so, I am not aware of it. If not, then they must be the same. Yet in Ezekiel God proposes to save us from our sins and renew us in our spirits by "sprinkling clean water" upon us. Observe, 1. This clean water sprinkling saves. Spirit baptism saves. There is but one way of salvation, therefore this must be Spirit baptism. But suppose this reasoning to be fallacious, and that it is literal water that is meant here; then, 2. There is a water baptism that saves. This is that baptism, therefore the baptism that saves is by sprinkling clean water. Doubtless, however, this is a promise of spiritual blessings to spiritual Israel (see Rom. ii. 28, 29; ix. 6-8; Gal. iii. 29), promised in the name and under the figure of the divinely appointed visible symbol, therefore the divinely appointed

visible symbol of spiritual blessings, especially the washing of regeneration and renewing of the Holy Ghost, is the sprinkling of clean water.

Now, notice the last text in the right-hand column, Mark xvi. 16. Here is faith, here is baptism, here is salvation, in the first clause. I have shown that Spirit baptism saves, and always saves. Here is salvation, therefore here must be Spirit baptism. Faith is only the condition of receiving it, but faith itself does not save. Water baptism—the symbolly putting away of the filth of the flesh—Peter says, does not save. The blood of Christ, through the agency of the eternal Spirit *does* save, and is called Spirit baptism. It is conceded on all hands that there is “one baptism,” and as I have shown, *only* one that saves, therefore this one saving baptism must be Spirit baptism. Water baptism is simply its outward visible form, or expression, impotent to save, therefore it is highly improbable that an inspired writer would couple faith and shadow baptism, as conditions of salvation, when he might just as easily and much more safely and consistently have written in the true. To exhibit the incongruity of such a supposition let us place the two views side by side and look at them.

“He that believeth and is baptized with *water* shall be saved.”

“He that believeth and is baptized with the *Spirit* shall be saved.”

The reader can take his choice, but for my own part I very much prefer the latter. And this view, I fancy, receives a great deal of support by placing the last clause of the text in the converse light.

“He that believeth not (and is not baptized with water) shall be damned.”

“He that believeth not (and is not baptized with Spirit) shall be damned.”

The latter view receives additional strength, not only, but almost absolute confirmation from the following Scriptures: “By one Spirit are we all baptized into one body” (Christ). “As many of you as have been baptized into Christ have put on Christ.” And, “If any man be in Christ he is a new creature,” etc. “In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.” (1 Cor. xii. 13; Gal. iii. 27; 2 Cor. v. 17; Gal. vi. 15.) Being persuaded by the foregoing and other considerations that the text under consideration refers to Spirit and not water baptism, I have placed it in the right-hand column of the chart as an example of saving baptism. And it is because I believe it to be extensively misunderstood, and often perverted, that I have put it in the chart at all.

And now, to sum up, if I have correctly interpreted and linked the texts on this chart, then we find,

1. An elaborate system of sacrificial, or ceremonial baptisms, performed in the ancient tabernacle, and subsequently in the temple, continued during a period of nearly fifteen hundred years, and administered, no doubt, hundreds of millions of times, hence as familiar to every Jew as his own voice, all by *sprinkling*.

2. That these baptisms were all typical of the cleansing of the soul from sin by the sacrificial blood of Christ, which has also been shown to be baptism, and it, also, is administered by *sprinkling*. And if it has been proved that the former were baptisms, then it follows irresistibly that the latter is; or if it has been proved that the latter is baptism, then it follows, irresistibly, that the former were.

3. That the cleansing of the soul from sin, through the agency of the Holy Ghost, is, by a most unmistakable implication, called baptism, yet is performed by shedding, doubtless in allusion to the mode of applying its symbol, water.

4. That this view is greatly strengthened by the fact that when God, in prophecy, promised the very same blessing referred to in the last paragraph, He described the bestowment under the figure of “sprinkling clean water,” and the undeniable inference is, that if the cleansings referred to in paragraphs 1, 2 and 3 are baptisms, then this, also, is baptism.

It is for these, and other cogent reasons, that I have affirmed in this work that every purification mentioned in the Bible, no matter what the nature,

object, element, agency, instrumentality or mode, is a case of baptism; yet, as a matter of fact, in nearly every such case, when the mode is revealed, it is by applying the element to the object, and not by putting the object into the element.

And now it will be in order to explain the last item on the Chart, quoted from Jas. i. 16, 17. God is greater than man. He is superior in His nature, attributes, functions, prerogatives, authority, and in every way, and it is proper that this fact should, in all suitable ways, be taught to man and recognized by him. One way of impressing us with this truth is by representing God as above us in space, though in this respect he is just as truly beneath, before, behind, and all around us. God being represented, however, as *above* us, all his gifts and blessings are accordingly represented as "coming down." The Bible is full of this phraseology, but James, in the text quoted, seems to sum up the whole by saying, "Do not err, my beloved brethren. Every good gift and every perfect gift is *from above* and *cometh down* from the Father of lights, with whom is no variableness neither shadow of turning."

Now, it follows from this that in giving His Spirit, blood, salvation, Son, Comforter, or anything else to us, it is appropriate to describe it as "coming down;" hence, if the baptism of the Spirit of God is a bestowment of blessing upon us, and not a giving of us to the blessing, it should be represented as descending upon us. And if this be true, then it equally follows that when the bestowment of this "good and perfect gift" is to be made visible by a material symbol, consistency and common sense demand that the material symbol should *descend* upon us, and not *vice versa*. Immersion, therefore, is unphilosophical and irrational, and it is believed that in the body of this work it is proved to be entirely unsupported by Scripture. (See, especially *Objections* to Part I., p. 41, etc.) "Do not err, my beloved brethren;" the element, in Christian baptism, should descend upon the individual; but the individual should never descend into, or rise up out of the element, for Christian baptism is not a funeral and resurrection scene, but a symbolic cleansing.

Let it also be noted that in every case of Spirit baptism mentioned in the Bible, where the mode is alluded to at all, it is said to be by affusion. (See Isa. xxxii. 15; xlv. 3; Ezek. xxxvi. 25; xxxix. 29; Joel ii. 28, 29; Acts ii. 17, 18, 33; x. 44, 45; Luke xxiv. 49; Titus iii. 6.) The blood of Christ, which instrumentally baptizes, is never represented as applied in any other way than by sprinkling, unless such passages as Rev. i. 5 and vii. 14 be claimed as exceptions. The R. V., also Sinaitic and Vatican MSS. in the first of these texts reads, "*by His blood*," showing the instrumentality, and in the second the reference is to our natures under the figure of "robes," or garments, and the language is adapted to the figure.

In fact, it would be utterly incongruous to speak of dipping, washing, plunging, or immersing human beings, as such, in, or into the blood of Christ. Yet such incongruity has found expression in the following stanza, and is being sung with gusto all over Christendom by affusionists and immersionists alike:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners *plunged* beneath that flood,
Lose all their guilty stains."

But it is the most egregious nonsense, nevertheless. Whoever heard of a fountain having to be filled with material "drawn" from some other source? It would be a strange fountain that could not flow without being *filled* in this way. Surely the person who wrote about filling a fountain thus, must have been thinking of a tank or cistern at the time. And, then, who ever heard of *plunging* any one in blood to wash away his "guilty stains?" The man who wrote this sentence must have had his mind full of the false conception that sinners had to be *plunged* in order to be cleansed. This may pass in human poetry, on the poetic license principle, but it is about as bad philosophy and as false theology as were ever penned or uttered. Yet, by singing it in our churches, Sunday-schools, social circles and homes, without qualms and without questionings, we are moulding the thoughts of our people to this idea, countenancing an error against which the very existence of Pædobaptist churches is a standing protest, and so propagating the very opposite of what we exist to teach. Let us not sacrifice truth on the shrine of poetry, nor exalt poetry at the expense of truth.

It may also be noted, in passing, that in the two oldest and most famous manuscripts of the world—the *Codex Sinaiticus* and the *Vatican*—the word *baptizo* in Mark vii. 4, is substituted by *rantizo*. It reads: "And (coming) from the market-place they do not eat unless they *sprinkle* themselves."

The Peshito-Syriac version says the woman who washed our Saviour's feet with her tears (Luke vii. 38), *baptized* them, though it was impossible for her to immerse them. A literal translation of v. 44 reads, "And He (Christ) turned to the woman and said unto Simon, Seest thou this woman? Into thy house I came, water upon My feet thou gavest Me not; but she with her tears My feet hath baptized." This Syriac version is the oldest, probably the purest, and certainly one of the most reliable in the world. "The Syrian Church held that it was made by one of the apostles, and no proof to the contrary has ever been adduced. It is the language in which Christ and the apostles preached, some critics contending that there is a slight change in the language." (Dr. Ditzler, in *Louisville Debate*, p. 521.)

Affusion, too, was the ancient mode of washing or bathing. But it is impossible within our prescribed limits to give a tithe of the direct evidence at hand in favor of sprinkling; and, in fact, it was not our intention to use the testimony of uninspired writers very freely, except where an opponent was kind enough to give his evidence in support of our contention, therefore I will content myself with the proof already given on this point, except as more may incidentally be produced in meeting objections. The evidence supplied shows how extensively God has, in past ages, sanctioned affusion or sprinkling as a mode of baptism. Its appropriateness for the purpose it is designed to serve cannot be reason-

ably questioned, while immersion, as a mode of Christian baptism, is most seriously objectionable. It directly antagonizes the idea of the Spirit's descent upon the candidate, and represents the Spirit as quiescent in a cistern, pond, or stream, while the candidate is lowered into it, and then removed again. This utterly vitiates the conception of the Spirit's personality and active agency in regeneration, as well as the perpetuation of His operations upon the soul, and subverts the very design of the ordinance altogether. Language too strong can scarcely be used in condemnation of such a mode, and nothing but the clearest and most unequivocal indication of the divine will should be allowed to justify it. But this phase of the question will be more fully dealt with under "Objections," hence we dismiss it for the present by giving a summary of

PRESUMPTIONS IN FAVOR OF AFFUSION.

It is doubtless a fair thing, in all disputed cases, to consider what is most likely and what is most unlikely. If I have correctly presented the case thus far, then it is to be presumed that the Christian rite of baptism should be administered by affusion; first, because this is a far more appropriate way of symbolizing the bestowment of spiritual blessings upon man, or of representing the fact that "every good gift, and every perfect gift is from above and *cometh down* from the Father of lights." Secondly, it is most in harmony with the spirit of Christianity. In contradistinction to the ceremonial law, it is intended to be an "easy yoke," a "reasonable service," involving no hardships, exposures, or improprieties. In many cases, because of climate, difficulty of securing water, peril to health, indecorousness and other reasons, immersion is impracticable, improper, burdensome and dangerous, and should be shunned, unless some specific command to immerse can be produced; and it is certain that no such command exists. All past attempts to find one have utterly failed, and must forever fail, notwithstanding the emphasis given to this mode in some quarters. But, thirdly, the presumption is strongly in favor of affusion, from the fact that the whole elaborate system of ceremonial purifications, instituted by Jehovah for the express purpose of typifying the Spirit's work in the cleansing and renewal of the soul, was by sprinkling. These ceremonial purifications are expressly called baptisms by an inspired apostle, hence the Jewish mind was long familiar with this mode of baptism, and unless otherwise expressly instructed, would undoubtedly adopt it as the most proper mode of administration. Fourthly, affusion would, more probably obtain among the Jews, because this was undoubtedly the ancient mode of bathing among Greeks, Romans, Egyptians and Jews, and what was so exceedingly common and universal would be most likely to be adopted.

Of course I am not unaware of the fact that some of these positions are disputed, but I have ample evidence of their truth at hand, or I should be slow to make them. It will be in order, how-

ever, before closing this part of the subject, to look for a little at some of the most patent and weighty

OBJECTIONS

to the foregoing positions. If the main ones can be answered, the minor ones may safely be passed by. It is objected,

1. That John the Baptist baptized in the river Jordan and "at Ænon, near to Salim, because there was *much water* there," and if he had only sprinkled his candidates, he would not have needed *much water*. Very little would have answered his purpose, and that little could have been obtained anywhere.

This objection has a plausible look, and is, therefore, all the more specious. As a matter of fact, however, it is based upon misconceptions. But suppose it were true—*unquestionably true*—and suppose we were to admit all its claims. What then? Does it prove that Christ commanded immersion for *Christian* baptism, and that He can be satisfied with nothing less? Is this the necessary inference from which there is no appeal? I trow not. John said, "I, indeed, baptize you with water unto repentance, but He that cometh after me shall baptize you with the Holy Ghost." Now, when He baptized with the Holy Ghost He poured it out, shed it upon the people, and the object of Christian baptism is to symbolize this, and not to represent some rite performed by a Jewish priest under a former dispensation. But suppose it could be proved that the Christian rite itself had sometimes, under favorable conditions, been administered by immersion, still it would not follow that no other mode would answer, for I have proved beyond successful cavil that *baptizo* is not a modal verb, and may be performed in any way competent to effect it. But I do not concede that John immersed anybody. The presumptions against it are too many, and the difficulties in the way were too great to admit of this.

(1) The number he baptized must have been very great. "There went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins," (Matt. iii. 5, 6). After making all reasonable allowance for oriental hyperbolical idiom, in this case, still the number must have been very great. The reader will please bear in mind that the Jews, at this time, were a subject and a tributary people. They were perplexed and greatly annoyed about having to pay tribute to Cæsar. They chafed and fretted and almost foamed under Cæsar's not over mild yoke. They groaned to be free, and they were expecting a deliverer. Their prophets wrote of Him. They said He was to sit and rule upon the throne of David forever, and of His kingdom there should be no end. They said the kingdom and nation that would not serve Him should perish, yea, that that nation was to be utterly wasted. His dominion was to be "from sea to sea, and from the river to the ends of the earth." And they expected this

deliverer at this time. Old Simeon was "waiting for the consolation of Israel," and it had been "revealed to him by the Holy Ghost that he should not see death before he had seen the Lord's Christ," (Luke ii. 26); and Joseph of Arimathæa "waited for the kingdom of God," (Luke xxiii. 51). In fact, it is generally known and admitted that the Jewish nation was at this time living in eager expectation of the Messiah's advent and the establishment of His all-conquering kingdom. (See Acts i. 6; Luke xix. 11.) Under these circumstances John came, "preaching in the wilderness of Judea, and saying, Repent, for the *kingdom of heaven* is at hand." This announcement so stirred the hearts of this eager, expectant, and oppressed people that there "went out to him Jerusalem, and all Judea, and all the region round about Jordan," practically the whole nation, or all who could go—and it would have been remarkable if they had not gone—"and were baptized (typically purified) of him in Jordan, confessing their sins."

Now, it has been conceded that this statement is not likely intended to include everybody, but simply the masses—the great majority of the people. But suppose it did not. Suppose it only covered one-half, or one-third, or one-fourth, or one-fifth, or even one-tenth of the people. Surely we cannot reduce the meaning more than nine-tenths without impeaching the veracity of the evangelist. Let us take one in ten, therefore, as the basis of our estimate of the number John baptized. The Jewish population of Judea at this time is variously estimated at from three to six millions. According to Josephus, the Jewish historian, when Cestius Gallus visited Jerusalem in A. D. 65, "the people came about him not fewer in number than three millions." (*Wars*, B. 2, c. 14, s. 3.) A little later, at the Passover in Jerusalem, Josephus states that the number of paschal lambs slaughtered for the occasion was 255,500, which, allowing an average of twelve persons to a lamb, would make a company of 3,078,000. (B. 6, c. 9, s. 3.) Surely then it would be no exaggeration to estimate the Jewish population of Judea thirty-five years earlier, before the nation had been scattered and decimated by persecution, at 3,000,000. One tenth of these would be 300,000. John's ministry lasted about six months, say two hundred days. Now, let a man stand in the water for two hundred days incessantly, allowing time for neither eating, sleeping, preaching nor resting, and let him immerse on an average one person every minute for the whole time, and he would only be able to baptize 288,000, leaving 12,000 still unbaptized. But, of course, no mortal man could perform any such task. This is the first insuperable difficulty in the way of the immersion theory in the case of John's baptisms. It is not the only one, however.

(2) The Jordan was a very cold, and exceedingly rapid river. No fact is more capable of satisfactory proof. Even immersionists admit this. Its fall was not less than an average of twelve

and a half feet to the mile from its source to its confluence. The Mississippi is said, on good authority, to have an average fall of only "a little over five inches to the mile," yet "flows from three to five miles an hour," while the Jordan's average fall is variously estimated at from ten to fifteen feet. According to the Schaff-Herzog Encyc., Art. Palestine, "between Hermon and the Sea of Galilee the descent is more than sixty feet to the mile, and between the Sea of Galilee and the Dead Sea about nine feet to the mile." The consequence is, it is a very swiftly flowing stream. Dr. Whedon says, "From the rapidity of its flow it may be styled almost a continuous cataract. . . . From the Lake of Tiberias to the Dead Sea are twenty-seven great rapids besides a great many of less magnitude. The average descent through its whole course is nearly twelve feet in a mile, justifying the name of 'The Descender.' . . . There are shallows where it can be forded. It is subject to periodical overflows when the snows of Lebanon melt. At these times it overflows the first of the two terraces which constitute its banks. (See Josh. iii. 15.) Within its lowest banks it varies in width from seventy feet, where it enters the Sea of Galilee, to one hundred and eighty yards (540 ft.) at the Dead Sea. (Com. on Josh. i. 2.)

Dr. Young describes it as "issuing from the south-east end (of the Sea of Galilee, and) flowing on with *ever increasing force* till it falls into the Salt Sea." (*Anal. Concordance*, Art. "Jordan.")

Smith in his Bible Dictionary calls the Jordan the "Descender," and says that "the two principal features in the course of the Jordan are its descent and its windings. From its fountain-heads to the point where it is lost to nature, it rushes down one continuous inclined plane, only broken by a series of rapids or precipitous falls. Between the Lake of Tiberias and the Dead Sea, Lieutenant Lynch passed down twenty seven rapids."

Elder Sweeney of Kentucky—the great professional Disciple debater on baptism—in a debate with Rev. J. H. Pritchett of the M. E. Church, South, in 1868, said, "He (Mr. P.) wants to know why 'John went from Jordan over there (to Ænon) when there was more water in Jordan than there.' I have gone from a great quantity of water to a less quantity many times to baptize. If I were at a large, turbid, swirling and dirty stream, and one difficult of access, I would go to a smaller and better one if I could find it." (*Sweeney-Pritchett Debate*, p. 122.)

Rabbi Joseph Swarz, for sixteen years a resident in the Holy Land says, "The Jordan . . . is so rapid a stream that even the best swimmer cannot bathe in it without endangering his life. In the neighborhood of Jericho (where John is supposed to have baptized), the bathers are compelled to tie themselves together with ropes to prevent their being swept away by the rapidity of the current." (*A Descriptive Geography, etc. of Palestine*, p. 43.)

Rev. D. A. Randall, a Baptist, who travelled in Palestine, thus writes: "According to the usual custom of visitors, we commenced arrangements for a bath, when our sheikh interposed, declaring the current too swift, and that it would be dangerous to enter the stream; that a man had been drowned in this very place only a few days before. But we had not come so far to be thwarted in our plans by trifles. Being a good swimmer I measured the strength of the current with my eye, and willing to risk it, plunged in, and my companions one after another followed. We found the current quite strong, so that we could not venture to a great depth, but far enough to accomplish our purpose of a plunge bath. (*The Handwriting of God*," etc., Part II. pp. 233-4.)

Rev. W. M. Thompson, missionary in Syria and Palestine twenty-five years, says, "The current is astonishingly rapid. . . . It required the most expert swimmer to cross it, and one less skilled must inevitably be carried away, as we had melancholy proof. Two Christians and a Turk, who ventured too far, were drowned without the possibility of rescue, and the wonder is that more did not share the same fate." (*The Land and the Book*, Vol. II. pp. 455-6.) This is at the place where "our blessed Saviour was baptized." (Ib.)

Lieutenant Lynch, who traversed the entire Jordan, and whose statements none question—indeed, he seems to have been an immersionist—gives us an account of his descent in iron boats, one of which was destroyed by the violent current dashing it to pieces against obstacles: "The shores (seemed) to flit by us. With its tumultuous rush the river hurried us onward, and we knew not what the next moment would bring forth—whether it would dash us upon a rock, or plunge us down a cataract" (p. 255). They arrived at El Meshra where John baptized. The banks are ten feet high, save at the ford, and the water is suddenly deep. Here he moralizes how "the Deity, veiled in flesh, descended the bank . . . and the impetuous river, in grateful homage, must have stayed its course and gently laved the body of its Lord" (Quoted by Dr. Ditzler in *Wilkes-Ditzler Debate*, p. 629). A demand for miracles is nothing in the way of the immersion theory, but we happen to remember that "John did no miracles," (John x. 41), and that when the Jordan "stayed its course" for a few hours for the children of Israel to pass over, the waters "stood upon an heap," but if it had to "stay its course" for two hundred days it would be a marvellous heap indeed. Nothing but the immersion theory would make a demand for such a heap of water.

Lieutenant Lynch testifies that when pilgrims came to bathe he anchored below them, "to be in readiness to render assistance should any of the crowd be swept down by the current, and in danger of drowning . . . accidents, it is said, occurring every year." (Pp. 261, 265. *Lou. Deb.*, 629.)

But the Jordan is not only swift, but extremely cold. Rev.

William Henderson of the London Methodist Conference, a personal acquaintance and friend, wrote me from Glencoe, March 18th, 1887, as follows: "Only four years ago I was through Palestine in October. All streams were dry but Jordan. Was chilled in it at once, though there had been no rain for five months and every day bright and hot. Is fed by springs—a rushing stream. It still overflows the inner banks part of the year with cold snow water. No water for ablution in all that valley except small fountain of Elisha, at old Jericho, and the Jordan. I *did not* believe John, as son of a priest, immersed in Jordan, because I *could not* believe it. My inner judgment said, *impossible*. (It did not occur to him that the Jordan might 'stay its course.') No springs of water up through wilderness (of Judea), so they went to Jordan. Our mule and rider fell on mountain breaking jar of water we brought from Mar Saba, and we felt sad over the loss." The coldness of the Jordan waters is also attested by Dr. Kitto, who says, "The water is *always cool*." This is to be accounted for, first, by the fact that it rises in the springs which abound at the base of Hermon and Anti-Lebanon, and is continually fed by the melting snows which perpetually crown these mountains; and, secondly, because of the rapidity of the current not giving the waters time to warm before they reach the Dead Sea. The coldness of these waters is abundantly attested. Yet,

(3) The Jordan valley is said to be "one of the hottest valleys in the world, owing to its great depression at the lower part where John baptized." Dr. Smith, in his Bible Dictionary, Art. "Palestine," says: "Buried as it is between such lofty ranges, and shielded from every breeze, the climate of the Jordan valley is extremely hot and relaxing. Its enervating influence is shown by the inhabitants of Jericho." The Schaff-Herzog Encyc., Art. "Palestine," says, "The Jordan valley is especially tropical and dangerous."

And, now, let the reader put these few incontrovertible facts together and ponder them. 1. John must have baptized great numbers, probably a million, or more, and a very large proportion of them, doubtless, at or in the Jordan. 2. There is absolutely no proof that he had any help, but there are strong presumptions that he had none. 3. He "did no miracle." (John x. 41.) 4. The Jordan where his baptisms were chiefly administered was a very violent stream, utterly unfit for the immersion of large numbers of men and women. 5. The climate where John baptized was intensely and even dangerously hot. 6. The water was intensely and dangerously cold, especially for weakly constitutions, and in such a hot region, though it is unfair to presume that John's baptism was something only suited to rugged constitutions. If so, it was characterized by at least one serious defect. 7. Add to the foregoing considerations the fact that multitudes of those who received this baptism must have travelled long distances, many of them on foot, not expecting, when they set out, to be baptized by John before

their return, and consequently not provided with changes of raiment. 8. Then consider the utter impracticability of so many persons of both sexes, even if amply provided with changes of raiment, exchanging the wet for the dry on the banks of the river, in open day, with the crowds continually coming and going. 9. The equal improbability of their allowing their wet garments to dry upon their bodies. And to all these we add, 10. One of the greatest improbabilities of all, viz., that this whole Jewish nation, so conservative in matters of religious ceremony, suddenly adopted a mode of ceremonial purification so utterly diverse from anything they had ever been accustomed to, cumbered with so many almost insuperable obstacles, and that a Jewish priest, of all other men, practiced the putting of men and women, publicly, under water, by thousands and tens of thousands, yet no word of remonstrance or complaint apparently, from any source, not even from those strait-laced tradition-worshippers, the Pharisees. The thing is absolutely incredible, and if there is a semi-reasonable mode of interpretation not involving such absurdities, it ought to be adopted.

But why, after all, did John go to Jordan and to Ænon where there was "much water," if not for immersion purposes? It is claimed by the very same persons who ask this question that the three thousand baptized in Jerusalem on the day of Pentecost were all immersed, and when we object that there was not sufficient water available to them in the city for such a purpose, we are assured that there was abundance of water in Jerusalem—no less than "fifteen acres"—and no difficulty at all on this score. Why, then, we ask, did John go to the hot and dangerous valley of Jordan, and to a cold and impetuous river to find "much water" for immersion purposes? Why not go to the fifteen acre plot, where the climate was much cooler, the water much warmer, and not in rapid motion? Would not this have been an immensely more convenient and more central site? One would naturally think so, and if any Jew could have procured the use of the fifteen acres, doubtless John could, "for all men counted John that he was a prophet." But he did not go there, because he wanted "much water," yet it is scarcely to be presumed that he would want to immerse more than three thousand in any one day. It is pretty certain, therefore, that he must have been influenced by some other consideration in going to Jordan and Ænon. And why, we ask, did he baptize, at first, in "Bethabara, beyond Jordan?" Why not go to Jordan at once? Doubtless the true explanation of the whole case is, 1. That John's home was "in the wilderness of Judea" (see Luke iii. 2, and Matt. iii. 1), and to this region his ministry was chiefly confined (Luke iii. 3), and Mark says he "did baptize in the wilderness" (i. 4). (Not "into" it, it is to be presumed, though Jordan is as truly a *locality*, in Jewish phraseology, as wilderness.) But being in the locality of Jordan, he naturally betook himself to the most convenient place where water of the right kind, and in sufficient quantity

for his purposes, and the accommodation of the multitudes who came to him, could be found. You have read the testimony of Rev. Mr. Henderson, recently given, that "no water (existed) for ablution in all that valley, except the small fountain of Elisha, at old Jericho, and the Jordan." The Jordan, then, would be the most convenient and suitable within reach of John, even if he only wanted "a few drops" for his own baptismal uses, to "sprinkle on the people's brow."

But another consideration, not usually taken into the account, is the fact that John baptized none but Jews (John i. 31), that he baptized while the ceremonial law, with its clear-cut and rigorous distinctions between clean and unclean things, was still in force, and that that law enjoined the use of "living," or running water for purposes of purification. (See Num. xix. 15-20; Lev. xiv. 5, 6. [This last is for the cleansing of the leper, typical of cleansing from sin.] Also vs. 49-52, same chapter, where the cleansing of a house from leprosy by sprinkling the "running water," is described.)

"That water should be used for removing the ethico-aesthetic impurity is a matter of course and it is possible that 'living' water, even where it is not expressly stated, is meant." (Schaff-Herzog Enc. Art. "Purifications.") These proofs render it extremely probable that John and his Jewish followers went to running water for baptism because of their scrupulousness about using water out of any vessel, or from any source concerning whose ceremonial purity there was the least room for doubt. This probability is greatly increased by the consideration that all Eastern nations, including the Jews, attached special importance to running (living) water, especially for purposes of religious purification. The Roman high priest, addressing the Sabine, asked, "What are you about to do, O stranger? Would you sacrifice impurely to Diana? Sprinkle yourself first with the *living* stream. The Tiber flows before you in the bottom of the valley." Hesiod: "Before prayer the hands should be washed in pure, *flowing* water." Ovid: "The hands should be washed with *living* water." Philo: "It was customary for the Jews to *sprinkle* themselves with *river* water." (*Johannic Baptism*, pp. 332-3.)

"Customs in the East have a fixedness like to that of the everlasting hills. The custom of resorting to rivers for religious purification, because of the greater purifying power of running water, is a custom of Eastern origin, and is continued to the present day. The evidence for this is found in the following statements of missionaries laboring in India.

"The Rev. R. S. Fullerton: 'While the Pittar Pukhs lasts, he goes every morning to the Ganges, wades into it, and while a Pundit reads the Sankalap, takes up handfuls of water, and pours them out again into the stream, repeating the names of his father, grandfather, and great-grandfather.'

"The Rev. Mr. Löwenthal: 'A lotá is a brass urn, holding be-

tween a pint and a quart, which no Hindoo can well be without. The Hindoo bathes every day, that is, he pours the water from his lotá over his body, usually at some stream. The secret meeting of the Sepoys took place, generally, when they went to bathe, all with their lotás in their hands.'

"The Rev. Dr. Jamieson: 'The usual mode of bathing by the Hindoos is by *pouring* water over their persons from a vessel called a *lotá*, even when they stand on the brink of a river. In washing hands, both Hindoos and Mohanmedans always *pour* water on them. They say that to dip them into the water defiles the water, and the more you wash the more unclean they are.' (Ib., p. 334.)

With this agrees the ancient Jewish custom. "Here is Elisha the son of Shaphat, which poured water on the hands of Elijah." (2 Kings iii. 11.)

Now, in presence of these facts, it is difficult to see how John could have done otherwise than go to a running stream for baptismal water, even to sprinkle, which was undoubtedly the ancient custom among both Jews and Greeks, and still is, as Dr. Dale clearly proves. And no other theory can lay any respectable claim to so much probability, consistency or proof, and where no preconception stands in the way, no doubt the facts supplied would carry conviction to the great majority of reflective minds.

This view, too, receives very great support from the fact that, on and after the day of Pentecost, when the new dispensation began, the ceremonial law vanished, and the distinction between clean and unclean was blotted out, we read no more about going to rivers, streams, or "much water" for purposes of baptism. Such a case does not exist in the record. It only exists in the imaginations of men. They have even tried to force the Philippian jailer to violate the law and expose his own life (Comp. Acts xvi. 27, and xii. 19), by letting Paul and Silas outside the prison at midnight to immerse him in some stream.

Still John went to "Ænon near to Salem because there was *much water* there," and what need had he for much water, even from a running stream, to sprinkle on the people?

a. "Much water" may not amount to such floods, or lakes, or overflowing rivers, as some imagine. When Hezekiah, king of Judah, saw that Sennacherib was come against Jerusalem, "he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they did help him. So there was gathered much people together, who stopped all the fountains and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come and find much water?" (2 Chron. xxxii. 3, 4.) The "much water" in this case amounted to a few springs or fountains, and the little brook Kedron, all of which it was possible for the people to "stop" from flowing in a very short time. Now, suppose John had been baptizing at

these same Jerusalem springs, and at this same brook Kedron, and the evangelist had said it was "because there was *much water* there," the record would have been just as true and consistent as the one in Chronicles, but what would have become of the immersion theory? Yet it is possible that there was no more water at Ænon than at these fountains. The argument for immersion, in such case, is not very strong.

b. The phrase "much water," is from the Greek *polla hudati*, waters many, and not waters much. (See the same phrase, Rev. i. 15; xiv. 2; xvii. 1; xix. 6, and the margin of the R. V.) The word Ænon, according to Dr. Smith, "is merely a Greek version of a Chaldee word, signifying 'springs.'" So Dr. Dale: "Fountains, springs." Matthew Henry says, "Many waters; that is, many streams of water; so that wherever he (John) met with any that were willing to submit to his baptism, water was at hand to baptize them with; *shallow*, perhaps, as is usual where there are many brooks, but such as would serve his purpose." (Com., *in loco*.)

c. There is great difficulty in locating Ænon, as no place can be found by travellers in that region where there is very much water, except the Jordan. I have found one immersionist authority who thinks he has located it in the "Wady Farah, about six miles north-east of Jerusalem," as the source of the brook *Kelt*, or Cherith. He says, "It is a very interesting spot, entirely unknown to Christendom." This is a somewhat significant consideration. There is no disposition, however, to deny that there might have been plenty of water at Ænon for the immersion of men and women, but if there was, it is highly improbable that the Jews, who were so scrupulous about purity, would have used their fountains for this purpose. Besides, it is tolerably certain that John was baptizing in Ænon after he was baptizing in Jordan, hence it is somewhat strange, if it was for immersion purposes he went to Ænon, that an inspired writer should say he was baptizing there because there was much water, when there must have been a *great deal more* at Jordan. If, however, we understand him to mean that it was because there were many springs or fountains of living water there, all is consistent and clear.

The foregoing considerations, it is believed, if they do not afford absolute proof against this immersion objection, do, at least, afford a strong ground of support for the affusion theory, and establish the consistency of its claims. It is objected,

2. That baptism is said to be a "burial" and "resurrection" (Rom. vi. 3, 4, and Col. ii. 12), and the affusion theory has nothing in it corresponding to such a view, while the evident allusion is to the immersion and emersion of the candidate in baptism, as a great many scholars affirm. This, to many minds, especially the more untutored, is probably the most convincing of all the arguments in favor of immersion, hence it frequently proves effective in turning the minds and deciding the action of young converts, who often

know little more about interpreting the Bible than "unconscious babes," when they are told that they must be "buried with Christ in baptism." But I hereby enter my strongest disclaimer against such a distortion of this Christian rite. My reasons are,

(1) That it is almost universally conceded that the design of Christian baptism is to symbolize the cleansing away of sin through the instrumentality of the blood of Christ, by the agency of the Holy Ghost. If it be not symbolic of this, it is difficult to understand why it is called baptism at all. If it was only intended to represent a burial, why was it not called a burial? If this is what it means, let the reader edify himself by rendering it "bury" in all passages where the word occurs, as, *e.g.*, "Go teach all nations, *burying* them." "Whosoever believeth and is *buried* shall be saved." "I *bury* you in water, but He shall *bury* you in the Holy Ghost." "Ye shall be *buried* in the Holy Ghost not many days hence," etc. But if these renderings express the correct idea, then the idea of cleansing away sin in baptism must be given up, for certainly no single symbol can faithfully represent a purification and a funeral both at once. Such an idea is preposterous. Hence, before the baptismal controversy goes any farther, it should be definitely understood whether symbol baptism has to do with the cleansing of the soul or its burial. The two processes are so unlike, the two conditions are so unlike, the two agencies employed are so unlike, the elements entering into the two things are so unlike that, I repeat, Christian baptism cannot possibly figure or symbolize both. We are compelled to choose between the two. Let not our immersionist friends look upon this demand as a mere technical quibble designed to embarrass their position. It is nothing of the kind. It is an honest demand, and all honest and intelligent immersionists must see its reasonableness and feel its force, and for sheer consistency's sake, if for nothing else, they must meet the demand.

If it be a burial and not a cleansing, then we must abandon the idea of Spirit symbolism altogether, for the water would then represent, not the Divine Spirit, but a grave, the latter and not the former being the proper place of interment for the dead. In such case the Spirit is entirely unrepresented in the transaction, for the water cannot possibly be employed to represent both the Spirit of God and a grave at the same time, and no person who venerates the Deity can put in a demand for such a dual representation. Nor can the water symbolize spiritual truth of any kind, unless it can represent both this and a physical process at once. Burying people in a grave is a literal, physical operation, and not a spiritual process, or fact, at all. No spiritual truth is a physical transaction; and, I repeat, unless baptism can represent both the physical and spiritual at the same time, it cannot symbolize a grave, or a burial, or even a resurrection, and also some spiritual process such as the cleansing, quickening and renewing of the spirit nature by the Spirit of God. Impossible. But,

(2) If we take the burial alternative, then we must abandon the symbolism of baptism entirely, for burying dead people is a physical act. Immersing people in water is a physical act. Now, if the latter physical act is designed to represent the former physical act, then is the latter a scene and not a symbol. Representing one physical act by another similar physical act is certainly scenic, or dramatic, and not symbolic. The immersion-burial theory, then, is destructive of symbolism, and equally destructive of the Christian rite of baptism. In making this assertion I am assuming four things, viz.: First, That Christian baptism is a symbolic rite, designed to reflect some spiritual truth. Secondly, That the water in baptism represents the Divine Spirit. Thirdly, That the spiritual effect suggested, or represented by this rite is that of the cleansing of the soul from sin by the agency of the Spirit. Fourthly, That these are the three *essential* elements of this rite. Now, it is well known that if the essence of a thing be gone the thing itself no longer exists, yet I have shown that the immersion-burial theory destroys the symbolism, ignores the agency, and substitutes something else for the effect, thus destroying the essence of baptism, therefore the immersion-burial theory vitiates the divine ordinance, and puts a human invention—nay, a *human superstition*, in its place. It will not avail to array a long line of distinguished scholars against this position, as has been attempted in the past, because the same thing could be done in support of nearly every superstition and error under heaven. It will be time enough to quote the scholars after they have successfully dealt with the case as I now present it, which, I humbly think, has never yet been done: nor, so far as I at present know, ever attempted. No man's name is worth a cent if he cannot sustain it with a cent's worth of original argument. Let us have the *arguments* of the scholars by all means, but the mere assertion of any man, however distinguished, whether Baptist or Pædobaptist, old or young, is entirely worthless. I should decline the notes, even of the Bank of England, if there was not specie enough in the vaults to make them good.

(3) But I am not done with the question yet. If Christian baptism was designed to represent a burial, then it could not have been intended to represent a resurrection too; for as I have shown, and as Dr. Conant and a number of other immersion authorities have admitted, "the idea of *emersion* is not included in the meaning of the Greek word." If Christ knew this, then no man who respects His consistency will accuse Him of using a word to express an idea that was "not included in the meaning" of that word. The resurrection part of the process, therefore, must be given up. It is not in the command—it is not, therefore, represented by the ordinance. This controversy must turn, not on quibbles, but on questions of fact, and it is a *fact* that the Greeks never used this word with reference to putting in and taking out.

(4) Again, if it be a burial, then the candidate for Christian baptism must, for the time being, play the *role* of a corpse, for we do not usually bury live persons, though a respected opponent in a certain debate, once asked, in rebuttal of this position, "Did he never hear of any one's being buried alive? It does not matter whether one is dead or alive, you can bury him." (*Meaford Debate*, p. 58.) It would be strange, however, if men were buried among Christians who were not *supposed* to be dead, and, stranger still if Christ, in instituting baptism, contemplated symbolizing the burial of live men.

(5) Again, if Christian baptism be a burial, then the officiating minister in putting the candidate into the water, must perform the functions of a sexton or an undertaker, for these functionaries usually superintend burials.

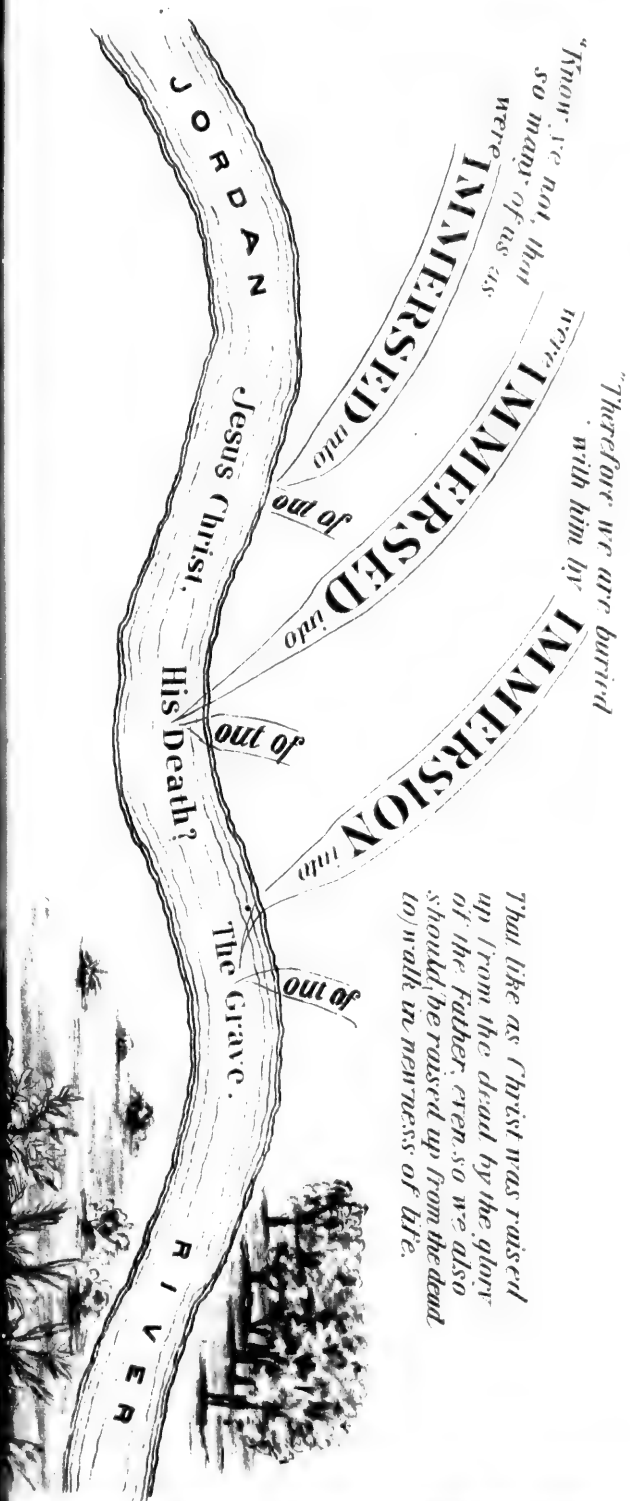
(6) If it be a resurrection, however, he must also represent the Almighty, for, while men may bury, God must resurrect.

(7) And yet once more, if the texts on which this burial and resurrection theory is founded are correctly interpreted by immersion authorities, then, logically, the water must represent far more than a grave (though this is grave enough), for they speak about people being buried into more than a grave, though, singularly enough, they say nothing about a grave. This is read into them by their interpreters. Let us look at those passages. Col. ii. 12, reads, simply, "Buried with Him in baptism, wherein also ye are risen with Him," etc. Some people imagine there must be a grave wherever there is a burial. But Rom. vi. 3, 4, reads, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into *death* (not a grave), that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Now, if the apostle is speaking of ritual baptism here, and intended it to be a scenic representation of any one part of this process, there is the same reason to believe that he equally intended it to be a scenic representation of every other part of the process. This being so, then the rite of Christian baptism represents the putting of the candidate, (a) Into Christ, (b) into His death, and (c), if the immersionist idea of burying the candidate into a grave be allowed, it represents putting him into a grave. But it is water that he is put into, and not a grave, therefore the water must represent Christ, His death and a grave, all at the same time. And if the putting of the candidate into the water represents putting him into Christ, into His death and into His grave, then the taking of him out must represent the converse of all this, viz., the taking of him out of Christ, out of His death and out of His grave. This is undeniable, notwithstanding the ridiculous things it involves, and to represent this incongruity clearly to all, the accompanying Chart, No. 3, has been prepared, and to it the reader's attention is directed.

BURIAL, IN BAPTISM.

Exhibiting Rom. VI. 3, 4, from the Immersionists Standpoint.
CHART NO. 3.

(SEE EXPLANATION.)



That like as Christ was raised up from the dead by the glory of the Father, even so we also should be raised up from the dead to walk in newness of life.

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EXPLANATION OF CHART No. 3.

This chart requires little explanation. It is contended by the Immersionists that the word *baptizo* always means to immerse. If so, it ought to express the same meaning when so rendered. It is also contended that Rom. vi. 3, 4, and Col. ii. 12, are a distinct recognition of immerse as the meaning of the word, since the allusion in these places is to a literal burial in water, figuring or symbolizing the baptism of men and women into Christ, His death, and His grave. Also, that the removal of the candidate from the baptizing element is a figure of our resurrection and Christ's. If this be so, it can be no reflection upon Christ or the sacred ordinance He instituted to represent the facts expressed, and those logically implied, by means of a picture. This is all I have done here, if the Immersionist's claim be correct; yet I have never used this diagram in a public lecture that I have not been accused of "caricaturing a sacred ordinance." Why should this be so? It is not considered a caricature to use pictorial representations of the Lord's Supper, or the crucifixion. There is nothing more common in books, and on the walls of houses, yet nobody complains.

The points to be observed here, are, 1. That the same water, at the same point of contact, and at the same moment, must, if the immersion theory be true, represent three such diverse things as Christ, His death, and His grave, yet I am not aware that water is ever used anywhere else in Scripture to represent either. If so, let the text be quoted.

2. The person baptized must represent, besides his own candidacy for baptism, a corpse for burial.

3. If the water represents Christ as well as a grave, then putting the candidate into the water must represent the putting of a corpse into Christ, as much as it does the putting of it into a grave.

4. The administrator of the Christian rite, in putting the candidate into the grave would need to represent a sexton or an undertaker; and in taking it out of the grave would need to personate God, for sextons and undertakers bury men, but God Almighty raises them from the dead.

5. If putting a candidate for baptism into the water is intended to represent the putting of him into Christ, into His death, and into His "liquid grave," then the taking of him out of the water must equally represent the converse of putting him in, hence, in this operation, the candidate is figuratively taken "out of" Christ, "out of" His atoning death, and "out of" His grave. The latter idea is unobjectionable, but to take a person out of Christ, and out of His death, is a very *grave* affair.

6. It is somewhat unfortunate, too, that this operation is not a symbolic representation of anything. There is not a shadow of a shade of symbolism about it. It is purely and exclusively scenic, or dramatic. Putting a live man into water to represent the putting of a dead man into a grave, and thus transforming the man into a corpse and the water into a grave is purely a *sham* transaction, as is also the resurrection part of it, and to all intents and purposes, a dramatic one at that. And this is a most unfortunate travesty of the rite of Christian baptism.

7. It has always been the belief of the Church that the water in Christian baptism was a *symbol*—not a symbol of a grave or death—but a symbol of the Divine Spirit, designed to symbolize also the cleansing of the soul from sin through the agency of the Holy Ghost. Two things, then, are to be symbolized in baptism, the Spirit's agency, and the cleansing effect. These are the *two* essential things, hence in the absence of these, or either of them, *THERE IS NO BAPTISM*. Yet, in the scenic burial and resurrection the Spirit is unrepresented, and the cleansing doth not appear, consequently *there is no baptism* in such an operation. I therefore boldly commit myself to the statement, with a full sense of the responsibility involved, that immersion for baptism, when used to represent a burial and resurrection scene, is an utter vitiation of the sacred rite appointed by our Lord Jesus Christ, and a pure superstition invented during the post-apostolic age. These are the principal points intended to be illustrated by this diagram, and it is desirable that the texts referred to may be studied in the light it affords.

(8) And if this is the principle on which the apostle's language in verses 3 and 4 is to be understood, it ought to be fair and right, and even requisite, when he employs other figures in the immediate context, illustrating substantially the same or very closely related things, to interpret such context on the same principle. That is, if in verses 3 and 4 he is describing something that is to be literally acted out, or represented in a scenic way, can any reason be assigned why he is not doing the same thing in verses 5 and 6? Are they less important? And if not, then we must go through the sham operation of planting the candidate, in the likeness of Christ's death, and then planting him in the likeness of His resurrection, and afterwards of crucifying him, though it is somewhat strange that the crucifixion should not precede the burial. It would seem a little incongruous to bury a man and resurrect him, and then crucify him afterwards. The fact is, that no man can interpret these beautiful and appropriate figures of spiritual truth on the principle of a scenic representation of what they describe without forcing into the apostle's language a mixture of incongruities and absurdities. Those hinted at above are but a part of what any careful reasoner can easily detect. I therefore, again and for the foregoing reasons, enter my solemn and earnest protest against such a perversion of the apostle's words.

But, it may be said, as it has often been said, that things are usually put into the water to be washed, and therefore immersion is the most appropriate mode of baptism. This statement, however, is not only misleading, but illogical. It is a palpable begging of the question at issue, and as far as it is intended to apply to persons it is an unfounded assumption. But, suppose we admit for argument's sake, that the most usual way of washing persons is to put them into the water, still the question remains,—Is it because people think the word wash requires this, and that the person to be washed cannot be made clean without it? Or is it to suit their own convenience? If the latter, then this plea has no weight whatever in the baptismal controversy, inasmuch as those who immerse claim that the word imperatively demands this, and that nothing else can possibly satisfy its demands. They imperiously rule out the idea of convenience, sometimes, too, at great *in-convenience*, saying we have no right to take this into the account at all. Just as soon as a man admits the right to consult convenience in regard to the mode of baptism, he abandons the primary claim and accepts the secondary, he surrenders specific action and accepts generic; or in other words he gives up the immersionist's contention altogether and accepts the position for which the affusionist contends.

But, as a matter of fact, when we put things into the water to wash them, the putting of them in is no part of the washing, but merely a preliminary step to bring the object and the cleansing element into such convenient relations as to facilitate the operation. Neither is the removal of the object from the water any part of the

cleansing process. It rather implies that the process is completed. But in immersion-baptism the putting in and taking out are *the essential things*, being designed to represent burial and resurrection.

Then, again, when persons are put into the water to wash them, which is the exception rather than the rule, it is a *very* rare thing comparatively to put them completely under the water, no one, absolutely no one imagining this to be essential; but in immersion baptism it is said to vitiate the whole operation if the smallest part of the individual is left out of the water. *Complete* immersion is the thing contemplated, and is *essential* to this kind of baptism. No one will contend for this in a washing, therefore the plea for putting people into water to wash them is no support to the immersion cause whatever, because there is no analogy.

Besides, when persons and things are put into water to be washed, it is with a view to a physical and not a religious cleansing, a literal and not a symbolic purification. When we wash religiously we are not supposed to go to work as if we were about to give the candidate a bath. If we did this, we should be provided with soap, sponge, towels, etc., and do a little scrubbing. But this would greatly degrade a religious purification, therefore this plea for putting people in the water should be abandoned. The fact is, that in religious symbolism the use of a small quantity of the symbolic element, simply to suggest and represent the truth to be taught, is quite sufficient, and far more becoming than the use of a large quantity; e.g., the eating of a morsel of bread, and the drinking of a few drops of wine in the Lord's Supper, are far more proper and becoming than the eating of a full meal. (See 1 Cor. xi. 22.) The propriety of the former, and the impropriety of the latter are seen by all, in this ordinance; then why not the same rule apply in regard to baptism?

Another objection to the plea for putting people in the water to wash them is, that it is an attempt to interpret an ancient religious rite in the light of a modern, and merely secular custom, instead of trying to harmonize it with the custom of the age in which it originated. For, notwithstanding the oft-repeated assertion of immersionists to the contrary, few facts are better authenticated than that the ancient bath, as applied to persons, was generally by affusion, as were all manner of ceremonial purifications, hence the ancient model of Christian baptism strongly favors affusion.

But having objected to the immersionist's interpretation of the passages referring to burial, I will, doubtless, be expected to propose some other, having a claim to greater consistency. This is easily done.

(1), I assume that these passages have no reference whatever to ritual or symbolic baptism at all, and I think I see sufficient proof of this in the passages themselves. In the first place, this baptism is a baptism "into Christ." This I take to be in a spiritual sense and with reference to a spiritual effect. The word "Christ" must

be understood as referring to His mystical body, the Church. (See, 1 Cor. xii. 12, 27; Eph. i. 22, 23; Col. i. 18, 24.) The author of these texts himself says, "If any man be in Christ, he is a new creature," etc. Whatever the baptism is, then, it involves the making of us new creatures, *i.e.*, it involves our regeneration. This point is further sustained by the phraseology in Col. ii. 12. In verse 11, Paul is speaking of regeneration under the figure of circumcision. He calls it a circumcision "not made with hands," "the circumcision of Christ," and it results in the "putting off of the body of the flesh" (sins), therefore it must be the regeneration of the soul. But he says this is effected by our "having been buried with Christ in baptism." Consequently, this baptism is not only a baptism into Christ, but a being buried with Him. Are these things true of ritual baptism? If so, ritual baptism regenerates us and unites us to Christ. (See Rom. vi. 5, R.V.) But further, in this baptism we are "risen with Him." "Risen" doubtless means quickened, or brought again from the dead. Paul, in writing to the Ephesians, said, "You hath He quickened who were dead in trespasses and sins." The same thing only not imputed to baptism. "If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon this earth. For ye died, and your life is hid with Christ in God." (Col. iii. 1-3.) The same thing is again referred to here, and certainly implies that these Colossians were regenerated and made children of God. The same thing is alluded to in verse 13 of chapter ii. The unregenerate state is called a "being dead through your trespasses and the uncircumcision of your flesh," and the regenerate state is described as a being quickened together with him. The quickening, then, is the regeneration of the nature, which is made still more certain by reading the remainder of the same sentence; "having forgiven us all our trespasses." Now, let the reader note this very important fact: The apostle is speaking of regeneration in verse 11, under the similitude of circumcision. In verse 13, he speaks of the same thing under the similitude of a quickening, or resurrection. In verse 12, coming between the other two and connecting them, he speaks of our being "risen," or quickened with Christ in baptism. The question, then, naturally arises, Does he not speak of the same process in all these verses? Who can doubt it? But in verse 12, he ascribes the effect to baptism: "Having been buried with Him in baptism, wherein also ye are risen with Him." That the "risen with Him" is a spiritual and not a ritual process is put past controversy by the statement that it is effected "by the faith of the operation of God" etc. (A.V.) or, "through faith in the working of God." (R.V.) Surely it is by faith in the working of God and not by the working of a pair of clerical arms that we are regenerated. Then there is nothing left in this passage that can relate to a ritual process, except the burial.

All the rest is spiritual, palpably so. And why drag in the ritual for the burial any more than for the resurrection, the circumcision, or the quickening? Is it not luminously evident that a spiritual operation is being figuratively described, under various aspects, all the way along? And is there not a Spirit baptism that regenerates? Paul (in Titus iii. 5) says, 'Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost.' May it not be this of which the apostle speaks? If so, it is possible that ritual baptism is not meant here. And if Spirit baptism is more efficacious than ritual baptism, this possibility is exalted into a very high degree of probability. And if regeneration is ever ascribed to Spirit baptism, this probability is exalted into little, if anything, less than absolute certainty. And now, to remove the last shadow of doubt and make assurance doubly sure, this same apostle declares (in Galatians iii. 27-29) that "As many of you as were baptized into Christ, did put on Christ." All fleshly distinctions are removed, and ye are made "one man in Christ," and "if Christ's, then Abraham's (spiritual) seed and heirs according to the promise." (Comp. Rom. iv. 11, etc.) Also, in 1 Cor. xii. 13, he plainly and unequivocally teaches that "by one Spirit we are all baptized into one body" (Christ), and have these same fleshly distinctions removed. "Now ye (the Church), are the body of Christ," (v. 27). We are baptized into the one mystical body of Christ, then, by the Spirit of God, and not by the hands of a man; and Paul, in the verses in question is making no allusion to ritual baptism at all.

(2) In confirmation of this view, if confirmation can be required, let the reader consult the following texts, and see how extensively the believer's spiritual union with Christ is set forth by this apostle in language strictly analogous to that employed in these burial-baptism texts. (Rom. vi. 5, 6; Gal. ii. 20; Rom. viii. 17; 2 Tim. ii. 12; Rom. vi. 8; Eph. ii. 5; Col. ii. 13; 2 Cor. vi. 1; Rev. iii. 4; Col. iii. 14; ii. 10, 11; 2 Cor. v. 17; Eph. ii. 15, 21; v. 8.) It is evident, moreover, that these kindred passages must all be interpreted on the same principle, viz., spiritual conditions and relations under figures of earthly things, but never designed to be exhibited by any visible, or physical object, or action. If this be the true theory of interpretation, then the apostle, in the burial passages, is describing the believer's spiritual oneness with and interest in Christ and His redeeming work. The regeneration of the soul, as we have shown, is atonement *applied* by the Holy Spirit, appropriately called Spirit baptism, thus giving us a living interest in all He did for us. Did He die to sin? So do we. Was He buried? So are we. Did He rise? So do we. Was He crucified? So are we, and the same of all the rest. This is manifestly the apostle's meaning, hence ritual baptism in these passages must be given up.

And now, with a brief extract from Dr. Dale on this subject, I



FIG. 1.

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will take my leave of the burial-in-baptism objection. "It is an embarrassment which confronts those who make burial and resurrection the grand features of ritual baptism, that from the time of John until the time of Paul's epistle to the Romans, more than a quarter of a century, there is not one word of Scripture on which they can hang their theory. But there is a longer chronological period which claims attention. It extends through a thousand years. And what I would ask of the friends of the theory is this: What is the name of one man who, during a thousand years after the institution of baptism, wrote or said or believed that dipping into water was Christian baptism? In other words, tell us of one man among the millions of ten centuries who believed the theory, or would have thought it worthy of consideration. Do not mistake my demand. The inquiry is not for one who practiced the covering of the body in water in ritual baptism; nor is it for one who interpreted such baptism as a burial and resurrection; there is not only one such, but one legion; but what is sought is quite other than this, to wit: one who believed that *this covering with water* was Christian baptism." (*Christie Baptism*, p. 24.)

3. But it is objected that Christ must have been immersed, for He is said to have come up *out of* the water. (Matt. iii. 16). If, however, the objector will read the Revised Version of the same passage he will find it reads *from* the water, and the Greek preposition *apo*, I affirm, *always* means from, and never out of. The reader, however, is referred to what has been said on the subject of John's baptisms. It is cheerfully admitted that John, in all probability, always practiced the same mode. If he baptized the multitudes of Jews who went to him, by immersion, he doubtless, must have baptized Christ in the same way, but if he "sprinkled clean water" upon the Jews (Ezek. xxxvi. 25), he doubtless sprinkled clean water upon Christ. There is nothing in the sacred record inconsistent with this view, and as a matter of fact all the early pictorial representations of Christ's baptism, made during that "thousand years" referred to in the extract just given from Dr. Dale, show that Christ was baptized by affusion and not by immersion.

The accompanying illustration is from a very old copy of the New Testament now in my own possession, of which the title-page is gone, and consequently the date of publication, but I find on the fly-leaf, in a very faded condition, the name of the then owner, followed by the date 1792. This was probably taken from the early pictorial representations of this event to which I have referred. (See Fig. 1.) I have also in my possession the Rev. W. A. McKay's book, "Immersion," etc., in which is given a similar engraving, said to have been "copied from the centre-piece of the dome of the baptistery at Ravenna, which was built and decorated A.D. 454." (See Fig. 2.) Also in Dr. Withrow's "Catacombs of Rome," there is a similar engraving, attributed by De Rossi probably to the seventh



FIG. 2.—BAPTISM OF OUR LORD.



FIG. 3.—BAPTISM OF OUR LORD.

or eighth century. (See Fig. 3.) Dr. Withrow also says (p. 539), that "In a very ancient copy of St. Lucina is another partially defaced baptism of Christ, attributed to the second century, in which St. John stands on the shore and our Saviour in a shallow stream, while the Holy Spirit descends as a dove. On the sarcophagus of Junius Bassus, Christ is also symbolically represented as baptized by affusion. The annexed rude example from the catacomb of Callixtus, probably of the third century, also clearly exhibits the administration of the rite by pouring." (See Fig. 4.) By the kind permission of Bros. McKay and Withrow, I am allowed to insert these cuts here. (See Figs. 2, 3 and 4.) Rev. William Henderson, of the London Conference, already quoted, says, in his note to me, "Nearly all Jerusalem Christians baptize as we do. I saw the early Art record in twelve places—all by affusion, or pouring." And let it be remembered that these pictorial representations were all made in the period during which our immersionist friends claim that no other mode but theirs was considered legitimate bap-



FIG. 4.—BAPTISMAL SCENE.

tism at all. In view of these facts, I am surely within the limits of truth when I say that the evidence is strongly in favor of the presumption that Christ was baptized by affusion. The only evidence that can be adduced in support of the opposite theory is that He was baptized in a river and is said to have gone up "out of" or "from the water," all of which is equally involved in the theory I advocate as illustrated by the accompanying engravings.

But from outside testimony let us turn to the inspired text. When John forbade Christ, saying, "I have need to be baptized of Thee," etc., Christ replied, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." I assume that as Christ was simply addressing John, He meant that in some way it was peculiarly appropriate for both of them to "fulfil all righteousness." The reasons for this will readily occur to every reader. Now, fulfilling righteousness is unquestionably obeying law. It became Christ and John, then, in a special sense, to obey the law. Christ said in His Sermon on the Mount, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy,

but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matt. v. 17, 18.) He thus proclaimed His purpose to "fulfil all righteousness." Now, if the fulfilling of righteousness is obeying law, then the question arises, What law did Christ fulfil by being baptized? The moral law it could not have been, for it contains no ceremonies, but baptism is a ceremony. And this very fact at once and inevitably connects it with the ceremonial law. We must, therefore, seek for an exposition of our Lord's baptism somewhere in the ceremonial law. The most probable solution is that as He was about to absorb the typical priesthood of Aaron, which had previously for nearly fifteen hundred years exercised the purely priestly functions of the Melchisedec priesthood, so He absorbed, or rather *appropriated* its mode of induction for His induction into the "greater and more perfect" priesthood, after the order of Melchisedec. This view is sustained by the fact that His baptism took place at thirty years of age (Luke iii. 21-23), the time at which the Jewish priest entered upon his duties; and immediately afterwards He was anointed (baptized) with the Holy Ghost, this being the thing that was signified by the anointing of the Jewish high priest with oil. Thus Christ was "anointed with the oil of gladness above His fellows," and when, afterwards, He went into the synagogue at Nazareth, He read in the book of the prophet Esaias, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor," etc., He said, "This day is this Scripture fulfilled in your ears," (Luke iv. 16-21). It is pretty evident, therefore, that this descent of the Holy Spirit upon Christ was His anointing. And this took place immediately after His baptism, just as the high priest's anointing with oil took place immediately after he was "washed." (See Exod. xxix. 4-7.) This view is still further sustained by the fact that when our Lord's authority to teach in the temple was called in question by the "chief priests" (it was the priest's function to teach), He immediately appealed to the baptism of John. (See Matt. xxi. 23-25.) If this theory be accepted, then I call attention to the fact that the Jewish high priest was "washed" at the door of the tabernacle in the presence of the whole congregation. (See Exod. xxx. 17-21; and xxix. 4, etc.) This washing, too, was most likely effected by sprinkling. At all events we know that the Levites were thus cleansed, (See Num. viii. 7); and Josephus says, (*Ant.* B. 3, c. 8, s. 6), that "When Moses had sprinkled Aaron's vestments, himself and his sons, with the blood of the beasts that were slain, and had purified them with spring waters and ointment, they became God's priests." Again (in B. 3, c. 6, s. 2), he says, "Within these gates was the brazen laver for purification, having a basin beneath of the like matter, where the priests might wash their hands and sprinkle their feet." Surely such a testimony, from a Jew, living contemporaneous with the apostles, and an author of unquestionable repute, ought to be conclusive on a

question of this kind. But even if the theory of sacerdotal cleansing be rejected, still it must have been a Jewish ceremonial purification of some sort, else it could not have been a fulfilment of that law, and the Jews *never* put men under water to cleanse them, hence the probabilities are all against the immersion theory in this case. It is morally certain, therefore, that Christ *was not immersed*. Those who think otherwise are welcome to the comfort of their credulity.

4. I need not spend time in a minute examination of the eunuch's baptism. Suffice it to say, if I have succeeded in establishing affusion as the most likely mode in the case of John's baptisms, then that settles the mode in this case, for it is not likely that any different practice was adopted by Philip. And there is nothing inconsistent with the affusion theory in the record, for, whether the eunuch was immersed or sprinkled, they would have required to go "down into the water," and come up "out of the water," unless they had vessels along for carrying the water, which is improbable. If, however, I have failed to satisfy the reader that John baptized by affusion, little more can be added in this case. It may be remarked, however, that this man was travelling in a chariot, and his journey was long, and everybody can see, one would suppose, if they will, the improbability of a man of rank, under such circumstances, getting immersed by the wayside on his journey, and then getting right into the chariot and proceeding in his wet garments. A theory that demands belief of such an improbability should supply some pretty substantial evidence of its truth. The fact is, however, that the eunuch was reading a portion of Scripture containing a reference to sprinkling, and that, too, on a very large scale. Just seven verses before the one quoted in Acts as the portion being read by the eunuch, we read, "So shall He sprinkle many nations," etc. What intervenes can easily be read in about thirty to thirty-five seconds by the watch, and there is no break in the subject; it all refers to Christ. It would be incredible to suppose either that the eunuch had not read the context as far back as this, or that Philip did not expound it to him. It is evident, moreover, that Philip expounded something concerning baptism, or the idea of being baptized would never have entered the mind of the Ethiopian. The suggestion to be baptized came from him. "See, here is water," said he, "what doth hinder me to be baptized?" It must have been Philip's teachings, therefore, that suggested the thought, hence there must have been something relating to baptism in the portion of Scripture Philip expounded, and it is beyond all reasonable doubt that if the above clause had read, "So shall He dip, plunge, or immerse all nations," every immersionist on earth would have pointed his finger proudly to this clause, and exclaimed, "There is proof positive that the eunuch was immersed." But it reads "sprinkle," therefore, no immersionist can object to my pointing my finger to this clause, and exclaiming, "There is proof positive that he was sprinkled!" And if my exposition in a pre-

vious part of this work, to the effect that the cleansing of the soul by the blood of Christ is baptism, (and I am sure no reputable authority will contradict it), and that ritual baptism is its symbolic sign, then the clause quoted *is baptism* (see Heb. x. 22, and xii. 24), and it would have been a very natural and proper thing for Philip to expound this fact. It is presumable that this was what he did, and that this suggested the idea to the eunuch, and the eunuch proposed it to Philip, and it was done. But, if this is the true history of the case, it could not have been by immersion; it must have been by sprinkling, and doubtless it was. If this exposition be rejected, will the rejector please put his finger upon anything in that whole context, before or after, within two or three chapters, or, for that matter, within a dozen chapters, or anywhere in the Bible, that teaches immersion? Till he does this, he is bound by consistency to accept the exposition here given.

5. The last objection I shall refer to is that of the baptism of the whole Jewish nation unto Moses "in the cloud and in the sea." (1 Cor. x. 1, 2.) It is contended that, as they were "all under the cloud and all passed through the sea," they must have been immersed. When we ask how they could have been immersed, we are gravely told that while they were between the walls of the sea, and the cloud resting down upon them as a covering, they were "buried as it were," in the sea, and this proves immersion. If this were correct, I have often wondered why it wouldn't answer in very cold weather, instead of submerging men and women in the ice-cold water, to saw out large slabs of ice and set two of them on edge a couple of feet apart, lay another on the top, and allow people to pass between the upright ones and under the others, and call that baptism. But even if we did this, we would not produce a parallel to this Red Sea baptism, inasmuch as in it the top slab is gone. Let any one carefully read Exod. xiv. 19 to the end, and if he can find any cloud over them while they were passing through the sea he shall have whatever is left of this edition of this book at the time for a bonfire. (See also Josh. iv. 22, 23.) The fact is, there was no immersion here—there could not have been, and as this baptism was typical of the baptism of spiritual Israel into Christ, in a spiritual sense, so there is no immersion there. This is a somewhat unfortunate passage for immersionists to appeal to, for there is not an example of baptism recorded in the word of God where it is more capable of the most absolute and unquestionable demonstration that there was no immersion, than this.

And now I have carefully considered all the main objections of immersionists to the affusion theory, and instead of finding anything formidable in our way we find that they, without exception when all the facts are considered, rather favor the affusion theory than otherwise; while the first clear case of immersion ever called baptism by any inspired writer has yet to be found. It still remains true, therefore, that "*every good gift and every perfect gift is from above, and cometh down from the Father of lights.*"

INFANT BAPTISM.

PART II.

The connection between the mode and subjects of baptism is far more intimate than is generally supposed. This may be seen in the fact that among all the leading churches of our day there is not one that practices affusion and denies baptism to infants; while, on the other hand, every church that practices immersion rejects infant baptism. These facts are, doubtless, to be explained on the principle that there is such an incongruity between immersion and infant baptism that those who practice the former are compelled to reject the latter; while, at the same time, the evidence for infant baptism is so strong, that those churches whose mode of baptism constitutes no bar to the practice, uniformly baptize children. This being so, if we have succeeded in establishing affusion as the proper and divinely sanctioned mode of baptism, we have at the same time succeeded in removing the greatest barrier to infant baptism. Nevertheless, we by no means set up a claim for the practice on this ground. The question must be settled on its merits, and not on any mere negative considerations.

It ought to be premised just here, however, that the dispute between Paedobaptists and Antipaedobaptists regarding this branch of our inquiry, has reference exclusively to infants. We are both agreed about the propriety of baptizing adult believers, though it is to be regretted that those who reject infant baptism frequently speak of themselves as "believers in adult baptism," as if they enjoyed some exclusive claim to this distinction, whereas, the world over, Paedobaptists must cordially believe in, teach and practice adult "believers' baptism," but they also, and just as cordially believe in, teach and practice infant baptism. Consequently it is entirely irrelevant to meet our arguments for the latter with proofs for the former. Ten thousand arguments to prove it is right to take good care of sheep, and put the owner's mark upon them so that they may be distinguished from his neighbor's sheep, do not furnish one argument, nor one shadow of an argument why the same things are not equally true concerning the lambs. Rev. Peter Edwards, once a minister of the Baptist persuasion, illustrates this point in this way: "I ask a Baptist, is an infant a fit subject of baptism? 'No,' says he. Wherefore? 'Because the Scriptures say, Repent and be baptized—if thou believest thou mayest.' I interpose and say, Your answer is not in point. I asked, Is an

infant a fit subject of baptism? You answer by telling me that a penitent adult is such. But as I asked no question concerning an adult, the answer is nothing at all to the purpose. Let us shift the question and suppose you to ask me, 'Is an infant a fit subject for salvation?' I answer as you do on infant baptism, No. You ask, 'Wherefore?' I reply, Because the Scriptures say, 'Except ye repent ye shall all likewise perish,' and, 'He that believeth shall be saved, but he that believeth not shall be damned.' Would you suppose that these answers related to the question proposed?" Such passages as go to prove adult baptism, therefore, have no bearing on the question under consideration, as they prove just as much for Pædobaptists as for Antipædobaptists, seeing both equally believe in adult baptism where the rite was not performed in infancy. But when we affirm that *infants also* have a right to baptism, then the Antipædobaptists come in with their denial, and at that point the issue is joined.

We are aiming at brevity, therefore we will dispense with all needless preliminaries, and come at once to the point. In the first place, we will submit a concise, categorical statement of the grounds on which Pædobaptists in general rest their case. It has rested on the same grounds, substantially, from the beginning, and must do so unto the end; and although it is claimed in some quarters that several leading Pædobaptist authorities repudiate these grounds, they would be none the less solid and satisfactory even were this true. The case, in brief, is as follows:

1. About 4,000 years ago God made a covenant with Abraham that in him (or his seed) all the families of the earth should be blessed.

2. This is the covenant by virtue of which redemption is secured to our world.

3. This covenant included infant children.

4. This covenant was "everlasting," and must, therefore, still be in force, and as it can neither be "disannulled nor added to," it must still include infant children.

5. The seal of this covenant was circumcision, and this seal was to be in "the flesh" of those who were entitled to its benefits, "for an everlasting covenant," which evidently means that the obligation to apply the "token" to all new comers will, like the covenant itself, never be revoked. This being so, the sealing of persons claiming the benefits of the covenant, either in the original, or some other divinely appointed form, must still be obligatory.

6. The seal of this covenant had a spiritual significance, and was a symbol and pledge of spiritual blessings.

7. The seal of this covenant was, by divine command, applied to infant children as well as to believing adults, signifying that the blessings of the covenant belonged to the former as well as to the latter.

8. Christian baptism is the seal of that covenant under the

new dispensation, as circumcision was under the old ; it signifies the same thing, and should still be applied to the same classes of persons, viz., infant children and believing adults.

The foregoing propositions, if true, furnish the most cogent and conclusive reasons for baptizing infant children, and no amount of petty cavils can invalidate their claim to the ordinance. If not true, they ought to be easily overthrown. But we will be expected to furnish proof, to satisfy the candid reader, that the propositions *are* true, hence I will re-state and consider them in the same order as already presented.

RE-STATEMENT AND PROOF.

1. *About four thousand years ago God made a covenant with Abraham that in him (or his seed) all the families of the earth should be blessed.*

There is no dispute on this point; it will be sufficient, therefore, to refer the reader to Gen. xii. 3; xviii. 18; Acts iii. 25; and Gal. iii. 8, where the fact is plainly stated.

2. *This is the covenant by virtue of which redemption is secured to our world.*

This fact is plainly and undeniably established by a reference to the third chapter of Galatians. In ver. 6, the apostle states that "Abraham believed God, and it was counted to him for righteousness." Then he adds (ver. 7), "Know ye, therefore, that they which are of faith the same are the children of Abraham." Two very important principles are brought out in these verses: (1) The doctrine of justification by faith, and (2) the principle of spiritual, in contradistinction to fleshly descent. This latter principle is also distinctly brought out in Rom. iv. 11-17, and is further seen in several other places. In the next verse, the announcement to Abraham of the great truth that in his seed "all the families of the earth should be blessed," is called the "preaching of the Gospel unto Abraham." It reads, in the Revised Version, which brings out the sense of the original more plainly, "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." The "Gospel" is certainly the good news, or glad tidings of salvation to our world. The covenant God made with Abraham contained such glad tidings because it was a promise of Christ and of the "blessing" of salvation through Him. It will be quite proper, therefore, to speak of that covenant, henceforth, as the Gospel covenant, or covenant of redemption. It will be seen, moreover, that the salvation of Gentiles as well as Jews was contemplated by that covenant, for "the Scripture, foreseeing that God would justify (save) the Gentiles by faith, preached the Gospel beforehand unto Abraham," the "Gospel" which promised and proclaimed salvation to "all the families of the earth." "So,

then," the apostle adds, ver. 9, "they which be of faith are blessed (saved) with faithful (believing) Abraham." That is, Gentiles, on the ground of their faith, enjoy the same blessings of salvation as Abraham did on the ground of his faith, "For the promise that he should be the heir of the world ("the father of many nations," Gen. xvii. 4, 5), was not to Abraham or to his seed through the law (legal observances, or descent, see Rom. iii. 20, 28; ix. 6-8; Matt. iii. 9), but through "the righteousness of faith." (Rom. iv. 13-17.)

It is to be hoped that this point will be distinctly noted, that this Abrahamic, or Gospel covenant, included Gentiles as well as Jews, and was a covenant of salvation to both, its benefits in either case being conditioned on their faith. The covenant by which we, as Gentiles, are saved to-day, therefore, is the covenant God made with Abraham nearly four thousand years ago. In the next three verses (10-12), the doctrine of justification by faith, in contradistinction to justification by the works of the law, is more fully stated. I need not dwell on this point. In verses 13, 14 he says that "Christ hath redeemed us from the curse of the law, being made a curse for us, . . . that the blessing of Abraham (salvation) might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." "The blessing of Abraham," therefore, that is, the blessing promised to and received by Abraham, included the "gift of the Holy Ghost" (Acts ii. 38), as well as justification. In fact, it is not difficult to show that the latter is impossible to a sinner without the former. If, therefore, justification is "the blessing of Abraham," the Spirit must be included in that blessing. (See also chap iv. 6; Luke xxiv. 49.) The apostle next speaks of the impossibility of "annulling, or adding to" this covenant (vs. 15-17); hence, whatever provisions it originally contained, either expressly, or impliedly, and *no others*, it must contain to-day. In verse 16, it is distinctly explained that the original covenant of blessing through Abraham's "seed," while it immediately and typically referred to Isaac, remotely and antitypically referred to Christ. The functions of the ceremonial law are next pointed out, and its relations to the covenant explained as harmonious and helpful, and not antagonistic, (vs. 19-25). The inferences there drawn from the premises thus laid down and the explanations thus given are (vs. 26-29), that "ye are all (Jews and Gentiles) the children of God by faith in Christ Jesus. For as many of you as have been (were, R.V.) baptized into Christ, have (did) put on Christ." (Note the connection of baptism here, with the blessing of the Abrahamic covenant. Also, how it obliterates all fleshly distinctions, and makes all its recipients Abraham's seed. But it is Spirit baptism, doubtless, that is meant. (See 1 Cor. xii. 13.) "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female (in the mystical body) for ye are all one man in Christ Jesus, (made so by the "one baptism," Eph. iv. 4-6.) "And if ye are Christ's, then are ye Abraham's

seed, and heirs according to the promise (covenant)." (Comp. also, Rom. ii. 28, 29; ix. 8; John i. 47; Rom. vi. 3-5 and Col. ii. 11, 12, R.V.)

Thus, it will be seen that the covenant God made with Abraham was the Gospel covenant, by virtue of which redemption is secured to our world, and that this blessing is imparted by the agency of the Spirit (Spirit baptism), and that this was included in, and constituted an essential part of that covenant, and not some new thing, the result of some afterthought on the part of Jehovah, hence, the facility with which the Jews embraced type and symbolic baptism at the announcement of the coming of the promised seed, and afterwards. (See Matt. iii. 5-7; Luke iii. 7; and Acts ii. 38-42.) This thought will be amplified under proposition 8.

3. *This covenant included infant children.* A few references will suffice. It distinctly specified and included "all the families of the earth." This is all-sufficient in itself, but for the benefit of those who wish to trace the thought throughout the Scriptures, we refer to Gen. xvii. 12, 13, 19, 21; xxi. 3, 4; Deut. xxix. 10, 13; Acts ii. 39; vii. 2-8.

4. *This covenant was "everlasting," and must, therefore, still be in force, and as it can neither be "disannulled nor added to," it must still include infant children.* (See Gen. xiii. 15; xvii. 7, 8, 13, 19; 1 Chron. xvi. 15-18; Psa. cv. 8-11; Heb. xiii. 20; Matt. xviii. 10; xix. 13, 14; Mark x. 13, 14; Luke xviii. 15, 16; Rom. v. 18, 19; 2 Cor. v. 19.)

This covenant should not be confounded with the covenant made at Sinai 430 years later. The latter was a covenant of ceremonies, and was only "added" to the other for the purpose of illustrating, foreshadowing and keeping in mind the "good things," or spiritual blessings contained in the original promise, and thus, by drilling the people as a "schoolmaster," in a better knowledge of God's loving purposes concerning them, repressing transgressions until (Christ) the seed should come to whom the promise (in his type-representative, Isaac) was (originally) made." (Gal. iii. 17-24.) The law was a glass, mirror, or type of the "good things to come," but it always wore a "veil." But when the plan of salvation by faith in Christ was more plainly and openly revealed, we had no more need of the "schoolmaster" (v. 25), for now, "we all with unveiled face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (Spirit baptism or regeneration. Comp. 2 Cor. iii. 18; Titus iii. 5; Col. iii. 10, 11.) The covenant of pedagogic ceremonies, therefore, has "waxed old and vanished away" (Gal. iv. 22-31; Heb. viii. 6-13), but the covenant made with Abraham remaineth.

But it may be argued by some that the covenant under which we live is called a "new covenant," and therefore cannot be the same as the one that was made with Abraham. This objection looks plausible, and is entitled to respectful consideration. I have

already pointed out that Abraham received salvation (justification by faith) under the provisions of that covenant. (See Gen. xv. 6; Rom. iv. 3, etc.; Gal. iii. 6; Jas. ii. 23.) I have also shown that we (Gentiles as well as Jews) receive salvation under the provisions of the same covenant. Now, if it be true that we also receive salvation under some other, then we must receive it under two covenants. But what are the facts? It is customary with the inspired writers to call a person or thing "new" that is only "*re*-newed," especially when the renewal develops some more spiritual aspect of such person or thing. Take a few examples. In Isa. lxxv. 17, we have God's promise that He will "create *new* heavens and a *new* earth," and that "the former shall not be remembered nor come into mind." Many have supposed that this was a promise of a new material creation. But not so. The next verse supplies God's own explanation of the words: "But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy." That is to say, the making of Jerusalem a rejoicing and her people a joy is set forth under the majestic figure of creating "new heavens and a new earth." (Comp. also, Gal. iv. 26; Heb. xii. 22 and Rev. xxi. 1, etc., especially verses 2, 9, 10.) It will thus be seen that this new creation is simply the spiritualized Jerusalem, or the Church, the Bride, the Lamb's wife. The same principle of interpretation should doubtless be applied to the "new creature," (2 Cor. v. 17; Gal. vi. 15); "new song," (Psa. xl. 3; Rev. v. 9; xiv. 3); "new man," (Eph. ii. 15; iv. 24; Col. iii. 10); "new commandment" (John xiii. 34); "new wine," (Matt. xxvi. 29), and others. Now, if we apply this principle of interpretation to the new covenant referred to in Jer. xxxi. 31; Heb. viii. 8, 13; xii. 24; called "new testament," in Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; 2 Cor. iii. 6; Heb. ix. 25 and "better testament," Heb. vii. 22; we will find everything harmonious and clear. And certainly, this *new* dispensation is just the *renewed* or spiritualized form of the old, called "the reformation," (Heb. ix. 10); "the regeneration," (Matt. xix. 28); the "ministration of the Spirit" and the "ministration of righteousness," (2 Cor. iii. 8, 9; Comp. also vs. 6 and 11). The new covenant, therefore, is simply the new or spiritualized form of the old,—the new dispensation or management,—in which its spiritual features and significance are amplified and more fully brought to view. *E.g.*, Abraham's seed proves to be a spiritual seed; his inheritance proves to be a spiritual inheritance; his two wives and two sons prove to possess an "allegorical" and spiritual meaning; Jerusalem, the ancient city, develops into the metropolis of the heavenly Canaan; the tabernacle, temple and priesthood appear in a spiritual garb; circumcision, the ancient seal which distinguished the fleshly seed, blooms into a "circumcision not made with hands;" in fact, nearly everything pertaining to the old dispensation, as well as the ceremonial law, had "a shadow of good things to come," and now we have the very "image," or substance of those things. So conspicuous is this

fact, and so great its importance, that "a dispensation" or commission was given to the apostle Paul to expound the spiritual meaning of this "mystery," which from the beginning of the world had been hid in God," but "is now revealed unto His holy apostles and prophets by the Spirit." (Eph. iii. 1-10; Gal. i. 25-27.) And I venture to say, that no man can correctly or intelligently interpret the Scriptures who ignores this consideration. If this explanation be correct, then the term "new covenant" need give us no trouble.

5. *The seal of this covenant was circumcision, and this seal was to be "in the flesh" of those who were entitled to its benefits, "for an everlasting covenant," which evidently means that the obligation to apply the "token" to all new-comers will, like the covenant itself, never be revoked. This being so, the sealing of persons claiming the benefits of the covenant, either in the original, or some other divinely appointed form, must still be obligatory. (See Gen. xvii. 10-14. and Rom. iv. 11, 12.)*

I apprehend that a great deal of misconception exists regarding the seal and sealing in connection with the word covenant in Scripture. Certainly it is a figurative expression taken from the custom of sealing legal documents among men. In connection with the divine covenant there is no literal sealing done, but something so analogous as to justify the use of this term. The idea of sealing is to make a thing, especially an agreement or contract, *sure*. Webster defines it, "That which confirms, ratifies, or makes stable; assurance; that which authenticates; that which secures, makes reliable or stable." This being the idea of sealing, it will be readily seen that in a covenant or contract between two parties it is a mutual pledge of fidelity or good faith—a giving to each other some token or assurance that the conditions and stipulations of the contract will be faithfully kept, and for either party, or any party, to annul, or tamper with such a seal before the term of the contract has expired, and all its conditions been carried out, would be an exceedingly questionable and even criminal proceeding. Now, transfer this idea to a covenant between God and man, and it will be seen that any religious rite, no matter what its outward form, may serve this purpose; only the human body and soul being the property to which the covenant of redemption pertains, and inasmuch as this covenant involves the eternal salvation of this property from sin, and death, and hell, so it is proper that the seal should be in some way affixed to this property, and that each party to the contract should give a pledge to the other that said property should be held sacred to the end contemplated by the contract. The interests involved being everlasting, the covenant, to be of any permanent value, must also be everlasting; and consequently, a seal or "token" being once adopted it can never be annulled, even by God himself, except in cases where the conditions are violated on man's part; nor can it ever be disregarded by mankind with impunity. If, therefore, God ever appointed a seal to this covenant,

that seal must still exist in some form, else God has withdrawn His guarantee of fidelity in regard to the salvation of men, and has thus practically released us from our obligation of fidelity to Him. This would be a sad condition of things indeed, and if true, would go far to extinguish the world's hope, and undermine men's confidence in God's faithfulness. But is it so? We know that God made an "everlasting covenant" with mankind, through Abraham, ratified it with blood, and sealed it with the seal of circumcision, the giving of which pledged God to fidelity in carrying out the provisions of the covenant, on His part, and symbolized redemption as applied, while the receiving of it placed man under similar obligations to be faithful to his covenant God. Thus, God was pledged to the circumcised people that He would be their God, and they were pledged to Him to be His people, with all that that involved. And they were pledged forever; and those who faithfully observed the conditions of the covenant enjoyed the covenanted blessings, while those who did not, forfeited them. The covenant being everlasting, it must still be in force; and the seal being a divine pledge of eternal salvation, must still be binding. I see no escape from this conclusion. Yet it is almost universally agreed that circumcision as the form of seal has passed away, and that it is not to be used in connection with the Christian dispensation. In fact, an inspired apostle declares that "if ye be circumcised, Christ shall profit you nothing For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. v. 2, 6.) He intimates that to practice circumcision was to seek for justification by the deeds of the law, and not by faith (vs. 3, 4). Circumcision, then, is either repealed or changed. If repealed, I have shown what this involves; and surely no one can contemplate such a contingency without inexpressible dismay. If changed, then it becomes our duty and our interest to seek for and apply the seal in its new form. It ought to be remarked here that there can be no valid objection to a change in the outward form of the seal, if the interests of mankind or the purposes of Jehovah require it, provided its purport remains unchanged, and it still serves as a mutual pledge of fidelity to the same conditions between the contracting parties. Such a change does not impair the validity of the covenant, it does not alter the relations of the parties thereto, nor does it weaken the bond of obligation. Everything remains intact, and, other things being equal, ought to be as satisfactory as the old. If, however, it can be shown that the end contemplated by the covenant can be much more effectually secured by a change in the seal, then all the contracting parties should be not only willing, but anxious, to have the change effected, except that in a covenant between God and man, the latter has nothing to say about the conditions, the seal, the change of seal, or anything else. God attends to all this, leaving man free, however, to accept the terms and live, or reject them and

die. I need not explain or defend this arrangement. I think every one will be able to see the propriety of it.

Now, the foregoing is substantially an outline of the several features of the covenant between God and man. God made the covenant exclusively in man's behalf. In this covenant He stipulated what He would do for man, and the conditions on which He would do it. He affixed His seal to the contract, confirmed it with an oath, and caused that it should be "ordered in all things and sure." He stipulated what should be the rewards of obedience and the penalties of disobedience, and left man to make his choice. If man decided to accept the terms he received the seal, and thus pledged his fidelity to God. But in process of time there is to be a great change in the management of this contract, new and grand developments are to be made, the scope of its provisions is to be enlarged, and certain national limitations and restrictions are to be removed. During the old *regime* certain national prejudices have been engendered, and alienations produced, and it is desirable that everything calculated to perpetuate these alienations and prejudices by keeping the distinctions of the former dispensation fresh in the people's memories, should be removed. The seal of the covenant is pre-eminently one of these things, hence it is desirable that it should be taken out of the way, otherwise it would be likely to foster Jewish pride and arrogance on the one hand, and Gentile jealousy on the other, and thus become a source of weakness and division rather than of unity and strength in the new corporation. Besides, circumcision was a bloody and painful rite, and would not be suited to the gentle genius of the milder age under which the blood of victims was to cease to flow. For these and numerous reasons, it was desirable that a change in this matter should be made, and it doubtless *was* made, not only with the divine concurrence, but by divine appointment, just as the bloody Jewish memorial called Passover, gave place to the un-bloody and un-Jewish memorial called The Lord's Supper. It may be added that the seal and memorial of the old dispensation possessed a typical character, and would have been exceedingly inappropriate and misleading if continued under the antitype dispensation. They would have continually proclaimed that the "good things" they *fore-shadowed* were not yet come, and so have encouraged the Jews in their unbelief in and rejection of Christ. It was not only desirable, therefore, but absolutely imperative, that they should be wrested from the Jewish grasp, in order to relax the tenacity of their hold upon Old Testament ceremonies as a means of salvation. (See Acts xv. 1; Gal. v. 1-11.)

The question has doubtless occurred to the reader's mind in tracing the last few pages, Why was the seal of the covenant applied to infants, who could neither comprehend its nature, understand its provisions, assume its obligations, nor obey its conditions? For this reason, I should say, that they enjoyed its benefits unconditionally during their infantile state, their very incapacity to

understand being accepted by the loving God in lieu of active compliance, and the blessings "counted" to them. If so, it was a most proper thing for God to seal these blessings to them, and then as they came to comprehend the blessedness of their inheritance through the provisions of that covenant, they would perceive, if properly instructed, that it was an inheritance already in their possession, and to which it would be their interest to cling, and not something that had been withheld from them during their state of minority, and which, had they died during that state, they could never have possessed. Such an arrangement would have been a very serious defect, implying that God's loving plan only included the responsible classes, who could and would personally pledge fidelity to the conditions, leaving the little ones and the foolish ones to perish. Thank God for the requirement to apply the seal to the infants, as soon as practicable after they were born, thereby assuring them and assuring their parents, and assuring the world, that His mercy sheltered them, and I hope to show that the same arrangement holds good still. If so, how gladly, nay joyously and faithfully and promptly ought Christian parents to have this seal of the divine favor and benediction in its new and Christianized form affixed to their little ones! Yet, the widespread and gross neglect on this point is truly appalling. A retribution for such neglect is impending. "God is not mocked."

If these remarks are just, then it is evident, not only that the obligation to apply the seal is still binding, but that it is binding upon the same classes of characters, viz., believing adults and infant children, inasmuch as the covenant at first included these, and being everlasting, none of its provisions can have been repealed. If God has broken His covenant with the little children, I am not aware of it, and should be at a loss to know where to go for the proof. But,

6. *The seal of this covenant had a spiritual significance, and was a symbol and pledge of spiritual blessings.*

To establish either of these points is virtually to establish the other, nevertheless it will be my endeavor to establish both; but in view of the earnestness and persistency with which they are both denied, this will require a somewhat minute and extended inquiry.

Those who oppose infant baptism and are, therefore, compelled to deny the spiritual significance of circumcision, and its consequent connection with the covenant of salvation, allege that God made two covenants with Abraham, the one earthly, or temporal, and the other spiritual or heavenly; that circumcision was the seal of the former but not of the latter, and that, therefore, it has no spiritual significance whatever.

In support of my own proposition, however, I will direct attention, in the first place, to the fact that spiritual circumcision, or the circumcision of the spirit nature, is frequently alluded to

in the Scriptures. (See Deut. xxx. 6; Jer. iv. 4; ix. 26; Rom. ii. 28, 29; iv. 11, etc.; Col. ii. 11-13, with many others.) I wish to show, in the second place, that spiritual circumcision and regeneration are the same thing.* In Deut. x. 16; xxx. 6; Jer. iv. 4, we read of the "circumcision of the heart," which cannot be a literal transaction, but must be spiritual; and I can conceive of no spiritual state to which it can refer, if not to the removal of sin and the regeneration of the nature.

The apostle Paul says, in Rom. ii. 28, 29, that "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." It is evident from this passage that circumcision, in its true significance, is something spiritual, something pertaining to the heart. When the Psalmist felt the burden of sin pressing heavily upon his soul, he prayed, "Create in me a clean heart, O God, and renew a right spirit within me." (Psa. li. 10.) And what is this but regeneration? The same thing is called "purifying the heart." (Acts xv. 9.) God promised His ancient people (Jer. xxxvii. 26) that He would give them "a new heart and a new spirit," by which is doubtless meant the regeneration of their hearts. If it be not this, I know not what can be meant. I know of no spiritual operation, other than regeneration, that could be appropriately described by such language. It is certainly a renewal. Regeneration is a "renewing of the Holy Ghost," and "that which is born of the Spirit is spirit." This circumcision, described by the apostle, is a process wrought "in the heart and in the spirit," something "whose praise is not of men, but of God." (See also 1 Sam. xvi. 7; 2 Cor. x. 18). Something of which only the Lord takes cognizance and commends, and not like the circumcision of the flesh that men performed and afterwards boasted about. (Gal. vi. 12.) It must be a spiritual operation, therefore, and I confess I cannot understand what spiritual operation is mentioned in the Bible that could be appropriately described by such language, except regeneration. This view is further confirmed by the statement in chapter iv. 11, that Abraham "received the *sign* of circumcision, a seal of the righteousness of the faith which he had," etc. Now, it must be evident to all reflecting minds that if fleshly circumcision is a "sign" of righteousness, then righteousness itself must be the thing signified (or *sign*-ified). And how is righteousness produced in us, but by regeneration? The new man is "created in righteousness and true holiness." (Eph. iv. 24.) The true circumcision, then, is that divine operation in us which results in righteousness and true holiness, and that operation is the new birth;

* NOTE.—The terms "spiritual circumcision," and "regeneration" are generally employed in this work, particularly when the allusion is to infants, rather with reference to the state of righteousness resulting from regeneration than to the process by which this result is reached.

hence the new birth and spiritual circumcision are the same thing. Additional strength, if such a thing is possible, is given to this reasoning by a reference to Col. ii. 11-13, (I quote from the Revised Version): "In whom (Christ) ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did He quicken together with Him, having forgiven us all our trespasses." The reader will please observe that the circumcision described here, is "not made with hands," or, as in the Authorized Version, it was "made without hands." This form of expression in the Scriptures always refers to something spiritual, as, *e.g.*, the stone cut out of the mountain without hands (Dan. ii. 34, 45); the house not made with hands (2 Cor. v. 1); the tabernacle not made with hands (Heb. ix. 11); and in the text under consideration, where "circumcision not made with hands" is evidently placed in contrast to the "circumcision in the flesh made by hands," (Eph. ii. 11.) There will, I presume, be no dispute that this is spiritual circumcision, and there is just as little ground for dispute that regeneration is meant. (On this point, see my argument on burial in baptism, on pp. 57-59 of this work.) Observe, it involves the "putting off of the body of the flesh" (flesh used, metonymically, for sins), or "the putting off of the body of the sins of the flesh" (A. V.), which cannot possibly mean anything less than regeneration. "They that are in the flesh cannot please God." "The carnal mind (flesh) is not subject to the law of God, neither indeed can be." These passages certainly describe the unregenerate state, hence the "putting off of the body of the flesh" must be regeneration, and this is said to be done by "the circumcision of Christ, not made with hands," therefore the circumcision of Christ not made with hands, is regeneration. This same conclusion may be reached in various ways. In verse 13, the apostle speaks of "being dead through trespasses and uncircumcision of the flesh," and also of being "quicken together with Christ, He having forgiven us all our trespasses." Here we have the two states, the regenerate and the unregenerate contrasted. The latter is being "dead through trespasses and the uncircumcision of the flesh," and the former a being "quicken together with Christ, He having forgiven us all our trespasses." Almost the same identical language is employed in Eph. ii. 1-5, where persons were "dead in trespasses and sins," and "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," and "were by nature the children of wrath," which certainly means an unregenerate state; but were subsequently "quicken together with Christ," and "raised up

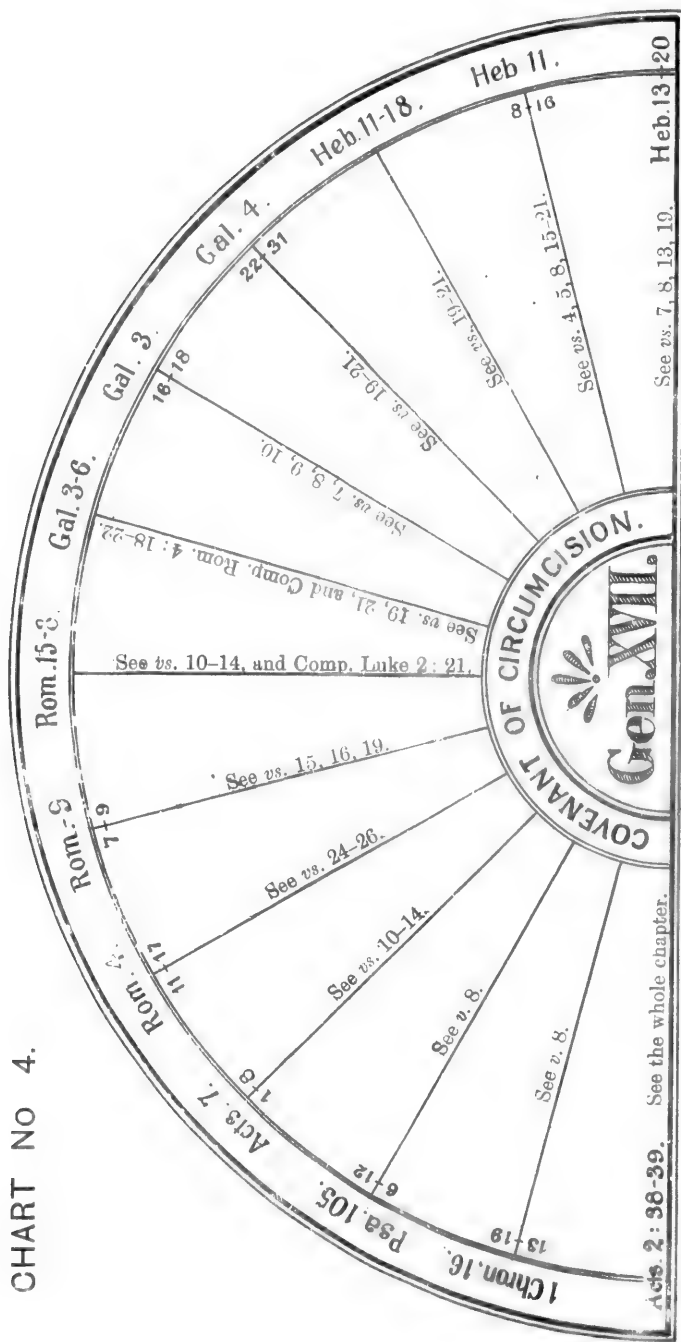
together, and made to sit together in heavenly places" in Him, which certainly is the very opposite condition to their former one, hence a regenerate state; and this He calls, in verse 8, a being "saved by grace through faith." There can be no doubt, then, that the two states described in these extracts are the regenerate and unregenerate states. And now we return to Colossians, where, as we have pointed out, the language is almost identical, and must refer to the same things. Yet, in this latter place the unregenerate condition is called "uncircumcision," and the regenerate state a being "quickened." But it will not be denied that a state of uncircumcision is the very opposite of a state of circumcision, hence if uncircumcision means unregeneration, circumcision must mean regeneration; and if "death in sin" corresponds to uncircumcision, a being quickened, or made alive, must correspond to circumcision, therefore circumcision and quickening are the same thing. But "it is the Spirit that quickeneth," therefore it is the Spirit that circumciseth, and it is also the Spirit that baptizeth (1 Cor. xii. 13), hence Spirit baptism and Spirit circumcision are the same thing. (See also Prop. 7.) And it was, unquestionably, this same operation that John the Baptist alluded to when he said of Christ, "He shall baptize you with the Holy Ghost and fire." But if circumcision has no reference to Christianity, or to spiritual blessings, as Antipædobaptists allege, why is the word so frequently used in connection with and in reference to Christ and Christianity, and in allusion to spiritual blessings at all? If it be said that it is used figuratively, I admit the fact; but what is there about its nature or import that makes it appropriate as a figure of regeneration? If it only represents a deed of land, how can it in figure represent the regeneration of the soul? Will some Antipædobaptist please tell us? And why does Paul say that "*we* are the circumcision who worship God in the Spirit, and have no confidence in the flesh" (fleshly descent, or fleshly rites)? (Phil. iii. 3); and why is the keeping of the righteousness of the law counted for circumcision? (Rom. ii. 26.) Does it entitle anybody to a share in the land of Canaan? And why did the Jews think it necessary to salvation? (Acts xv. 1.) Did they not know to what covenant it belonged? And must they not have thought it belonged to a covenant that promised salvation? If the covenant of circumcision was merely a promise of an earthly inheritance, containing no spiritual blessings, how would it have been possible for them to associate salvation with it at all? Such a supposition is supremely absurd. And if it was not a covenant of spiritual blessings, why did God enact that "no uncircumcised person should eat of the Passover?" (Exod. xii. 48.) And if it was not a covenant of spiritual blessings, why was it engrafted upon the ceremonial law which was "a shadow" of spiritual things to come, and a religious "schoolmaster" to bring us to Christ? (John vii. 22, 23; Gal. iii. 24.) And if it was a mere promise of an earthly

inheritance, why did a distinguished Jew, inspired of God, oppose its continuance, and tell his brethren that if they were circumcised Christ would profit them nothing, that they were "fallen from grace?" And why did he say that if he preached circumcision "then was the offence of the cross ceased?" Does not this prove that circumcision and the cross were two rival ways, as it were, of trying to realize salvation, one by the works of the law and the other by grace? And why did this same distinguished Jew speak of circumcision as the making of "a fair show in the flesh . . . lest they should suffer persecution for the cross of Christ," if the "everlasting covenant" of which it was the seal was totally disconnected from the covenant of salvation, and still in force? And if not still in force, when, and why, and where was it repealed? Has God receded from this covenant made with the fathers? And why was this earthly covenant alone called an "everlasting covenant?" for, as a matter of fact, in all the chapters of Genesis where the covenant is made directly with Abraham, the seventeenth chapter, where circumcision is introduced and appointed, is the only one in which the covenant is called "everlasting." Again, I would direct attention to the fact that while the covenant or covenants made directly with Abraham are recorded respectively, or referred to, in chapters 12, 13, 15, 17 and 22, the seventeenth is the only one in which circumcision is mentioned, and there it is expressly commanded. Now, if the covenant of spiritual blessings is recorded in the other chapters, and the covenant of land only in the seventeenth, can any reason be assigned why this lesser covenant, or covenant of land, should be provided with and distinguished by a *seal*, or "token," and the greater covenant, or covenant of heavenly blessings, left without a seal at all? Does not this consideration present a very strange incongruity? And again, why was the covenant of land only, established especially with Isaac? (Gen. xvii. 19, 21.) Was not he the special child of promise? Was not he the child of Abraham and Sarah's old age, born when she was "past age," hence miraculously born, and in this respect, among others, a type of Christ? Was he not the "allegorical" (typical) representative of the spiritual covenant, pre-eminently? (Gal. iv. 22, etc.) Was it not because of Abraham's belief in God's promise that "Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac," that his faith was "counted for righteousness?" (Rom. iv. 19-22.) And was not the promise that Abraham should be a "father of many nations," and that Sarah should be a "mother of nations," to be fulfilled in a spiritual sense, or by means of a spiritual seed? (Rom. iv. 13-18; Gal. iii. 29; Heb. xi. 12.) And is it not remarkable that from the principal New Testament references to this fact are quoted from the seventeenth chapter of Genesis—the covenant of circumcision—and not from the others? (Comp. *John* xvii. 1, 5 with *Rom.* iv. 17, and *Gen.* xvii. 16, with *Heb.* xi. 11.) And is it not a fact, that in pursuance of the same promise God changed Abraham's

name to Abraham, (multitude of nations), and Sarai's name to Sarah (Princess), because she was to become a "mother of nations," and that "kings of people (were to be) of her?" Yet it is a fact that both these changes are recorded in the seventeenth of Genesis, in connection with the covenant of circumcision, and nowhere else. (See vs. 5 and 15.) But to give the reader a bird's-eye view of this whole question I have prepared the accompanying chart (No. 4), in the centre of which, at the base is a small semi-circle representing the 17th chapter of Genesis, which contains the covenant of circumcision. The rim of the circle contains references to this chapter, either direct or by clear and express implication, found in other parts of the Bible. Along the lines running from these references to the small semi-circle in the centre will be found the number of the verse or verses in the 17th chapter to which the reference points. In this way any reader may, in a few moments, test the matter and thus satisfy himself of the fact that, however contrary it may be to his former teachings or belief, the principal, and even many of the most spiritual references of inspiration to the covenant God made with Abraham, point directly to this 17th chapter. How this happened, if the covenant of circumcision contained no promise of spiritual blessings, but only of land, I must leave those who so teach to explain, I cannot lay claim to sufficient genius.

But, probably the most cogent and unanswerable argument of all is the fact that the apostle Paul distinctly testifies (Rom. iv. 11, etc.), that Abraham "received the *sign* of circumcision" ("token of the covenant," Gen. xvii. 11), "*a seal of the righteousness of the faith which he had, yet being uncircumcised;*" and he received *this sign and seal* "that he might be the father (spiritual representative in some way analogous to that of a father) of all them that believe, though they be not circumcised; that righteousness might be imputed to them also." If believers, under this dispensation, be circumcised, "Christ shall profit them nothing" (Gal. v. 2), "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi. 15), but "if ye be Christ's"—and you are if you are justified by faith—"then are ye Abraham's seed and heirs according to the promise" (Gal. iii. 29). Now, if circumcision had no connection with the covenant by which Abraham and all other believers are justified, I cannot see how he could have received it in order that he might be their father, and how it could be to him "a seal of the righteousness of faith," or in other words, a seal of salvation through Christ. And if it was such to him it must have been the same thing to others, even the infant children to whom it was applied, especially in the absence of any intimation to the contrary, and such intimation I have been unable hitherto to find. I know not, therefore, how anything could be more clearly demonstrated than that the Jews, including the inspired writers, regarded the covenant of circumcision as the covenant of salvation, for I am sure the evidence

CHART NO 4.



IDENTIFICATION OF THE COVENANT OF CIRCUMCISION AND THE COVENANT OF SALVATION.

pointing to the 17th chapter of Genesis is more than double, more than treble, yea, I might almost say ten-fold more than to any other chapter. And what conceivable object can any one have for denying this fact, and ignoring this reasoning, unless it be to maintain a preconceived theory and prejudice in opposition to infant baptism, for just as certain as the foregoing argument is scriptural and sound, so sure is infant baptism indisputably established. But I pass to point out:

7. *That the seal of this covenant was, by divine command, applied to infant children as well as to believing adults, signifying that the blessings of the covenant belonged to the former as well as to the latter.*

Whether the covenant of circumcision be regarded as an earthly contract or a heavenly one, a covenant of land, or a covenant of glory, the same thing is true. Unless the seal had a double meaning, signifying one thing to children and another thing to adults, which is absurd, then it must have been a divine guarantee or pledge, of the same identical blessings to both. Nor is this capable of denial by any intelligent person. There is no possible cavil, quibble, or criticism by which it can be evaded or its force broken. But if our last proposition be true, and the position be admitted, that circumcision was a sign of regeneration, or rather the "righteousness and true holiness" secured to adults by regeneration, then it follows, with all the force of a moral demonstration, that infant children possess that righteousness inasmuch as Paul expressly declares that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." That is, Abraham was justified or made righteous by faith; he then received its sign and its seal, not in order to obtain the righteousness, but because he had it. A man has no right even to a sign of anything unless he is in possession of the thing signified. Suppose a man were to hang out a physician's sign, or a lawyer's sign, or a merchant's sign, or a manufacturer's sign, or any kind of business sign, having nothing in reality to correspond with it, society would vote him a fraud. So if a man were to put on a Masonic badge, or an Oddfellow's badge, or an Orangeman's badge, or the badge of any other human brotherhood, having no legitimate relations to such brotherhood, he would be looked upon as an impostor, and justly despised by all honorable men. So for a man to accept and wear a badge of divine or spiritual blessings, having nothing in his soul to correspond with it, would be religious hypocrisy, hence our Lord's bitter denunciations of the Scribes and the Pharisees. (Matt. xxiii. 13, etc.) And if it is fraudulent to wear a sign of anything without the corresponding reality, how much more a seal? The sign simply represents a profession of something; the seal a *pledge* of something; and in either case, where it represents a contract or covenant between two parties, it is equivalent to a forging of the

other party's signature, inasmuch as it implies the other party's consent and pledge, though not given. And to practice such dishonesty upon God is about as wicked and blasphemous a thing as a person could do. It is virtually to forge God's name to our religious profession. But so did not Abraham. He "received the sign of circumcision, a seal of the righteousness" which he obtained by faith before he was circumcised, hence he was called "the friend of God." (James ii. 23.) God does not feel very complacent towards men who belong to the devil, yet "wear the livery of heaven to serve the devil in." But Isaac, and all Hebrew children after him, received this same "sign of circumcision" and "seal of righteousness," hence it seems to me to be an incontrovertible inference that God recognized these infants as "righteous." (See Gen. xvii. 17; xiii. 15; xxi. 4; Rom. iv. 11, etc., and compare 2 Cor. v. 19; John i. 29; Rom. v. 15-19; Matt. xviii. 34, and xix. 14.) I know not why this doctrine should be so strenuously opposed. One would naturally suppose that everyone's native instinct would incline him to accept it unless he saw insuperable barriers in the way. Moreover, I know not how any one *can* successfully reject it or give a more rational and scriptural interpretation of the purport of this sealing than is here done. But if children were righteous then it was a most proper thing for them to receive the seal of such righteousness. If not I am not only unable to see its propriety, but I see its most glaring impropriety. It is altogether inexplicable, it seems to me, on any other principle whatever. Evidently the true theory is that in Christ—Abraham's seed—all the families, and every individual of all the families of the earth, are "blessed" with righteousness, or justification, and are made heirs of the heavenly inheritance, of which Canaan was the type and pledge, until by personal transgression and unbelief they forfeit their title. "They could not enter in," not because Adam had been unruly, but "because of unbelief." "He that believeth not shall be damned." But "if children, then heirs; heirs of God and joint-heirs with Christ." Now, infants are either children of God or children of the devil. I prefer, in my creed, to assign them to the former. And "if they are Christ's, then are they Abraham's seed, and heirs according to the covenant or promise." Heirs of what? Evidently heirs of the promised blessings, and the promised blessings must have been the blessings pledged to the heirs by the seal, and that seal, as I have shown, was a seal of righteousness (Rom. iv. 11), therefore infant children were heirs of righteousness. And the giving of this covenant at the first is called the "preaching of the Gospel beforehand unto Abraham" (Gal. iii. 8, R. V.), hence all believers and all children are made righteous by virtue of that covenant. It is the same Gospel still. Christ, by whom we are saved to-day, was the same Christ by whom Abraham, Isaac and Jacob were saved, for He is "the same yesterday, to-day and forever;" "the Lamb slain from

the foundation of the world." For these reasons, at least, I prefer to believe that little children are Christ's, that they are Abraham's seed, and consequently "heirs" of the righteousness sealed to them by circumcision. This must have been true in regard to all Jewish children, at least, for about two thousand years, otherwise the seal would have been to them, as I have shown, a delusion, a lie and a snare. And any one who can believe that all Jewish children for two thousand years were saved by the atonement of Christ, will surely have no difficulty in believing that all other children are, throughout all time. If this be true, then my proposition cannot be questioned, viz., "That the seal of the Covenant was, by divine command, applied to infant children as well as to believing adults, signifying that the blessings of the covenant belonged to the former as well as to the latter." And if this has been established, then it will be in order for me to show,

8. *That Christian baptism is the seal of that Covenant under the new dispensation, as circumcision was under the old; that it signifies the same thing, and should still be applied to the same classes of persons, viz., infant children and believing adults.*

It is sometimes said by Pedobaptist writers that, in the absence of any express command to the contrary, this should be done. All very good, but I would here emphasize the fact, that if the interpretation I have given be correct, *there can be no express command, or implied command either*, to the contrary, for "God is not a man that He should lie, neither the son of man that He should repent" (Num. xxiii. 19); besides, "He hath sworn and will not repent" (Psa. cx. 4), "That by two immutable things (His promise and His oath), in which it was impossible for Him to lie, we (and our infant children, too), might have a strong consolation who have fled for refuge to lay hold upon the hope set before us," by this "everlasting covenant." It is manifest, therefore, that if we and our children are saved to-day by virtue of the Gospel covenant, that in Abraham's seed (Christ) "all the families of the earth should be blessed," and if that word "blessed" included righteousness, or salvation, the seal of which was circumcision, then there can be no change in the arrangement; it must be standing to-day as firmly and immutably as the Being who made it: it must include the same classes of characters, and those characters *must* be entitled to the seal. There can be no "ifs," or "buts," or any other contingency about it; hence, if there has been no substitution of any other form of seal, importing the same thing, and answering the same purpose, then must we fall back upon the original form of seal, and claim our inheritance in Christ by virtue of it. And what earthly object can any one have for denying the substitution of baptism for circumcision as the New Testament form of seal? The only conceivable object is that it stands in the way of a favorite and preconceived theory, viz., That Christian baptism is immersion: immersion cannot consistently and safely be administered to

infants, therefore infants must be got rid of or immersion must go, and on this immersion shrine the infants have been sacrificed. In proof of this position, I point to the fact that every affusion denomination on earth of any importance baptizes infants. In almost every case, just as soon as the immersion obstacle is disposed of, the objection to infant baptism vanishes.

And now in support of my proposition, I want to call attention,

1. To the fact that for nearly 2,000 years the Jews had been accustomed to the sealing of their children, in covenant with God, by the seal of circumcision, and would undoubtedly have strongly resisted any arrangement that deprived them of this privilege and distinction, especially as they distinctly taught and firmly believed that circumcision was directly connected with salvation. (Acts xv. 1.) This point, though frequently overlooked, cannot be too strongly insisted on.

2. The New Testament Church at the beginning, and for several years after circumcision was abolished and baptism appointed, was composed almost exclusively of Jews—hence the new Church would either have to be modeled to some extent according to the Jewish ideal, especially in a matter which they believed involved their salvation, or there would have been a very much greater storm of opposition to the new arrangement than there was. Every one not blinded by prejudice, therefore, can see the propriety of making enough change from the old Jewish *régime* to allay, as far as possible, the prejudices of the Gentiles, yet not so much as unnecessarily to excite the prejudices of the Jews. Now, circumcision was peculiarly a Jewish distinction, and would have been an insuperable obstacle to the bringing in of the Gentiles, had it been insisted on. Baptism, in the form of ceremonial purifications, was also a Jewish institution, and was not, therefore, obnoxious to the Jews, even in the absence of the heifer ashes, but it was not, in that respect, a Jewish *distinction*, for, as I have shown in the former part of this work, purifications with living water were customary among all the principal nations of the earth; consequently no ceremony could have been adopted in place of circumcision that would have been less objectionable to both Jews and Gentiles than baptism.

3. The new dispensation was formally opened by a Jew who had become a believer in, and disciple of Christ. The "keys" of the institution, or terms and conditions of admission to both Jews and Gentiles, had been placed in his hands, and the honor of opening the door to both, by the exposition of those terms, was conferred upon him. The day of Pentecost was the time appointed for opening the door to the Jew, Peter's heart was prepared for effective service by the baptism or anointing of the Holy Ghost; the multitudes, doubtless including a great proportion of the nation, were gathered together by a divinely selected conjunction of favorable events, and "Peter standing up with the eleven, lifted up his voice and said

unto them, . . . Repent and be baptized (not circumcised now) every one of you, in the name of Jesus Christ, for the remission of sins (justification or righteousness), and ye shall receive the gift of the Holy Ghost." "For the promise (covenant) is unto you (Jews), and your children, and to all that are afar off (the Gentiles and their children too), even as many as the Lord our God shall call. (Acts ii. 14, 38, 39.)

Now, there is such a conjunction of interesting and important considerations in these words that we must pause and look into them with some degree of minuteness. Let it be observed,

(1) That two blessings are here offered to the people by the apostle, viz., remission of sins, and the gift of the Holy Ghost.

(2) As conditions of receiving these blessings two things are involved, viz., faith and repentance, the one expressed, the other implied.

(3) Submission to one rite, viz., baptism, is enjoined, and this, it will be observed, was by a Jew, and on the great inauguration day of the new dispensation; and,

(4) For his authority in offering these blessings, enjoining these conditions, and requiring the observance of this rite, he appeals to some existing covenant or "promise;" and,

(5) This covenant included Jews, and their children, and also Gentiles.

It is manifest, therefore, that no man can intelligently explain these words until he has found that covenant or promise. This is the first thing to be done. And remember that the responsibility of identifying it does not rest upon the Paedobaptist's shoulders alone. The Antipaedobaptist is equally bound by it, and must either show us some covenant in which all these elements meet, or confess himself unable to interpret this text. He will probably beg the question, as he has always hitherto done, by saying that the children mentioned in the text "*must be* adult children, because they *must be*," etc.; but, if so, we take the liberty of urging upon him the necessity of putting his finger upon *any* covenant God ever made with the Jews which did not also include their *little* children, even their *infant* children. We will not allow him to beg this question. We demand the name of any such covenant as excluded the infants, and the place where it is written. It matters not, therefore, very materially, to what covenant he points, he will doubtless, find little children in it; and if this be true, then little children must have been included in Peter's statement. But let me direct attention to the fact that whatever covenant it is, it is a covenant of spiritual blessings, or salvation,—"*remission of sins*," and "*the gift of the Holy Ghost*." And when, let me ask, did God make a covenant of spiritual blessings with any Jew, involving repentance and faith as conditions, including Jews and Gentiles as subjects, and to be entered by an initial rite, except the one He made with Abraham when He called him out of Ur of the Chaldees,



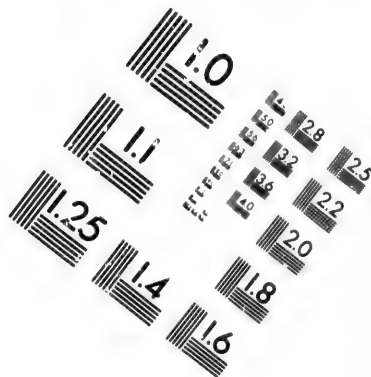
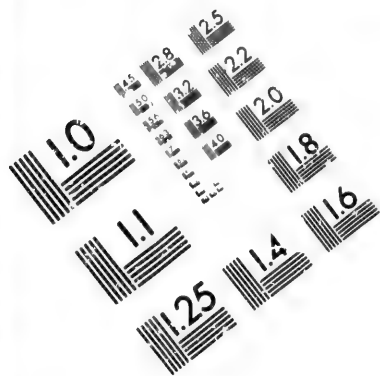
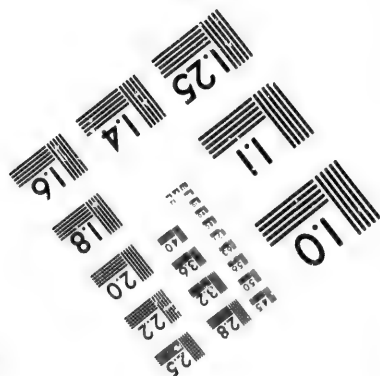
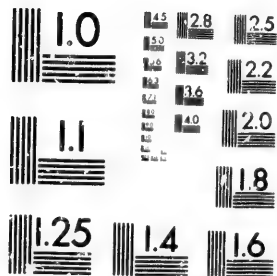


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and afterwards renewed with Isaac and Jacob, and sealed with circumcision: This is the pivotal question in this whole controversy, inasmuch as the issue in dispute practically turns upon it. In these pages I have been trying to identify the covenant of circumcision and the Christian covenant as the same thing, and I now propose to show that the former answers circumstantially to the brief outline sketched by Peter.

(a) It involved remission of sins, or justification. (Read carefully the entire argument in Rom. iii.; iv.; Gal. iii. 5, 6; Jas. ii. 23.)

(b) It involved the gift of the Holy Ghost.

Doubtless, God's promise in Gen. xvii. 7, to be a God unto Abraham and his seed after him, involves this. In fact, if that covenant was a covenant of salvation, it must have included all the agencies, instrumentalities and elements required for giving it effect, and the Spirit was a most essential factor to this end. But, as if to put the matter beyond all doubt, the apostle Paul in Gal. iii. 14, distinctly mentions "the promise of the Spirit," as a part of "the blessing of Abraham," hence that covenant included "remission of sins," and "the gift of the Holy Ghost." But,

(c) Its conditions were, doubtless, faith and repentance. The faith is distinctly mentioned (Gen. xv. 6), and quoted by Paul (Rom. iv. 18, 22), in direct connection with the argument that Abraham "received the sign of circumcision that he might be the father of all them that believe," as any one can see by carefully reading the chapter. Repentance is implied, though not specifically mentioned, just as faith is implied in Peter's language, though not specifically mentioned. An important rule of Scripture interpretation is, that where a condition is once expressed it must be understood as existing in all similar cases, though not expressed. Repentance and faith are frequently expressed as conditions of salvation, therefore they must be understood as existing in both the cases under review, though in the one repentance is omitted, and in the other faith.

(d) That covenant included both Jews and Gentiles. "All the families of the earth." Also compare Gen. xvii. 4, 5, with Rom. iv. 11, 17, and Gal. iii. 8, 14, 28, 29. In fact, the New Testament is full of proof. It is needless to quote more.

e. The only remaining point is the initial rite. We know that circumcision was the initial rite of the old dispensation, and that baptism is the initial rite of the new; and if it be admitted that they are both signs, or symbols of righteousness, or regeneration, then the identification is complete; there is not a solitary element wanting, and it is morally certain that had Peter been addressing a Gentile multitude, and made a change of one single word, substituting circumcision for baptism, there is not a scholar on earth who would be so foolish as to question that Peter's reference was to the covenant of circumcision, or that would fail to see the completeness of the foregoing identification. It can hardly be said that it must have been the spiritual covenant, and not

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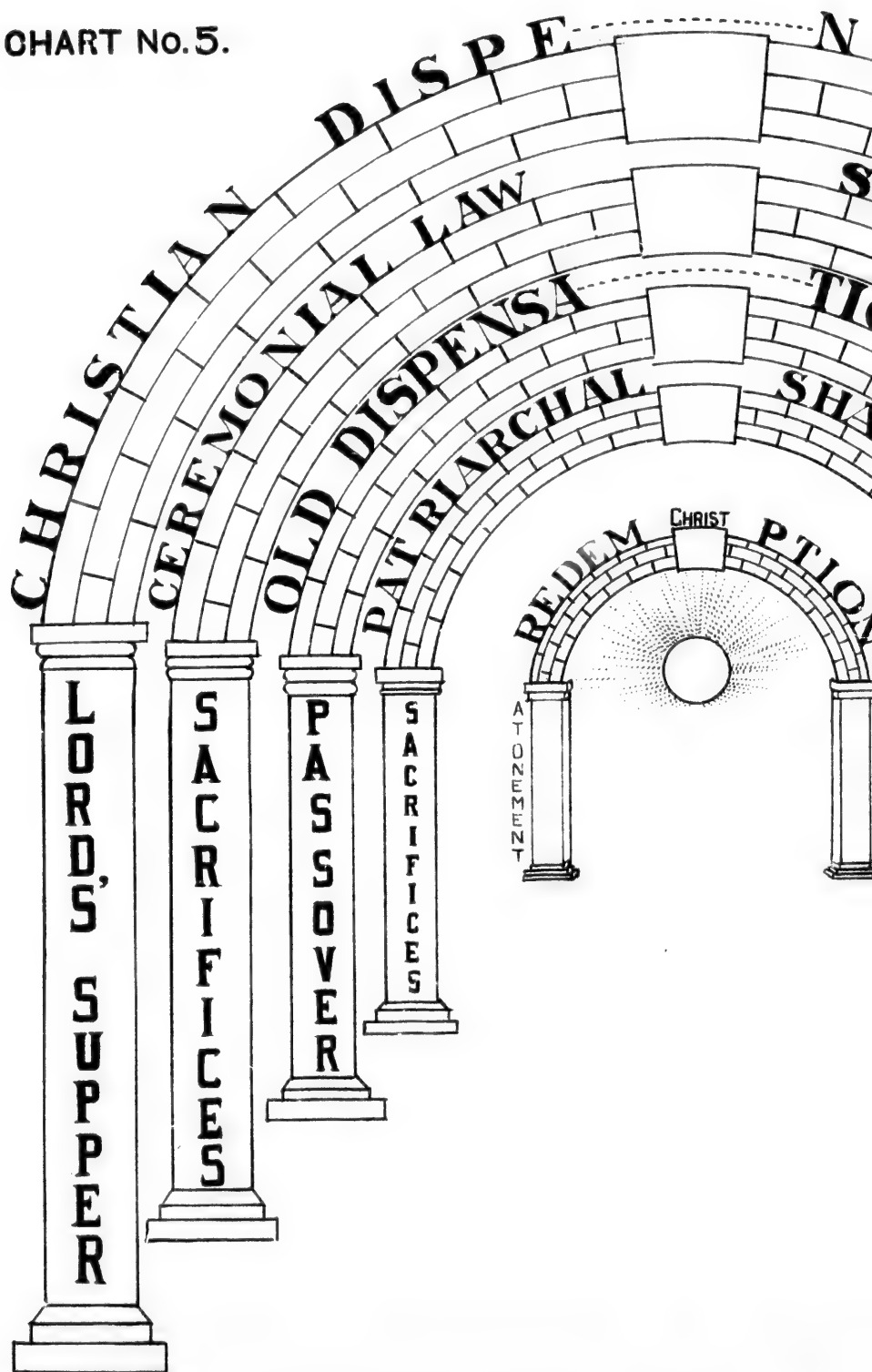
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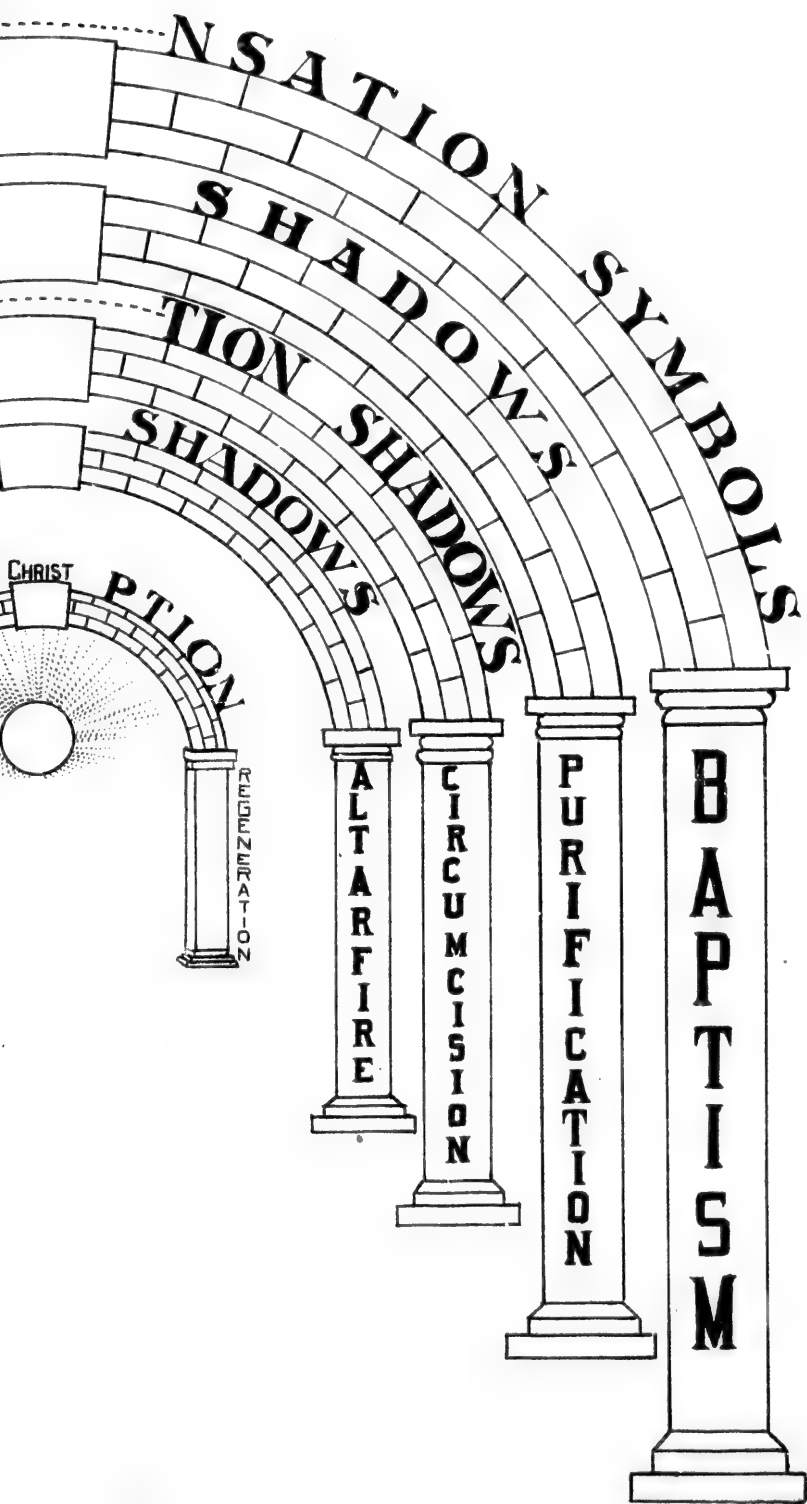
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CHART No. 5.





the covenant of circumcision that Peter referred to, because, admitting this distinction for argument's sake, the spiritual covenant had no initial rite. No such rite was appointed until we reach the 17th chapter, where circumcision was instituted. The only other conceivable excuse for rejecting this presentment of the case is unwillingness to acknowledge the substitution of baptism for circumcision as the initial seal. If, therefore, this one point can be satisfactorily established, every objection must vanish, the identity between the covenant of circumcision and the covenant of salvation must be admitted, and infant baptism, as a divinely appointed rite, must be recognized. To assist in the establishment of this point I will first illustrate the relation of all rites to the covenant of redemption by means of the accompanying chart, or diagram. (See explanation).

EXPLANATION OF CHART No. 5.

This chart is a very important one. It is designed to exhibit at a glance the great fundamental aspects of human redemption, and God's principal method of teaching them to the world. Object illustration is the most practical, feasible, efficient and speedy method of teaching known to man, and the God of nature and redemption has employed it ever since the Tree of Life was planted in the garden of Eden, and will continue to use it till the end of time. This chart is an object illustration to represent God's system of object illustrations.

In the first place, let it be remembered that human redemption embraces two things—atonement and regeneration,—described by some theologians as redemption by price, and redemption by power. These are the *whole sum of redemption*, or the two halves, as it were. The former was necessary in order to avert the penalty due to sin, by meeting the requirements of law, and thus vindicating the righteousness of the Ruler or Lawgiver. (Rom. iii. 25, 26.) The latter is requisite to remove the pollution of sin and restore to the subject a virtuous and holy character. To this end "Ye must be born again." These two things, then, atonement and regeneration, may be regarded as the fundamental, or pillar truths of redemption. Accordingly it will be seen by a reference to the chart, that the smallest, or rear arch, entitled "Redemption," is supported by two pillars, called, respectively, "Atonement" and "Regeneration." We call these fundamental, since in the absence of either one the arch must be overthrown. Just above the horizon, away in the distance is a sun, which, in the language of redemption, may be regarded as the "Sun of Righteousness" just rising, with healing in his beams, upon a lost world. By his rising redemption for such a world is revealed, but this and its cognate truths are spiritual and consequently invisible, hence God has adopted an appropriate and far-reaching system of object illustrations to make them tangible to the senses. They are represented in the chart by the pillars of the smallest arch. The shadows of these pillars are projected forward into space, as it were, and their outlines falling upon the curtain of each dispensation, become visible to the world in the respective rites and ceremonies mentioned on the shadow-pillars, and the minds of men are thus impressed through the medium of the eye. And these pillars represent all the standing ceremonies of the Church throughout all the ages of time.

Atonement involves sacrifice. "Without the shedding of blood is no remission." (Heb. ix. 22.) It will be seen, therefore, that the successive shadows representing atonement are all sacrifices. Regeneration involves cleansing, therefore it will be observed that all the shadows representing this

truth are purifications. Altar fire is understood to have been a type and symbol of regeneration. (See Isa. vi. 5-7.) Circumcision, in its spiritual import, is described as "the putting away of the sins of the flesh" (by cutting off, Col. ii. 11), and baptism represents the same thing effected by washing away sin. (Acts xxii. 16; Heb. x. 22; Titus iii. 5; and other places.) The purifications of the ceremonial law undoubtedly typified and symbolized the cleansing away of sin, just as baptism symbolizes the same thing; hence those purifications were all ceremonial baptisms and are uniformly so regarded, as is also circumcision, frequently, by the early fathers of the Church. Thus purification and sacrifice, corresponding to regeneration and atonement, have run all down through the ages, in outward rites as represented in the diagram, and must continue till the archangel's trumpet sounds. It is remarkable, too, that no other truths have been represented in like manner. The evident design is to keep these two truths ever prominent before the minds of men, because they are the two great saving truths of redemption; the one in general, being commemorative, the other confirmatory, or sealing, as it represents redemption as applied to the soul by the agency of the Divine Spirit, called in 2 Cor. i. 22; Eph. i. 13, and iv. 30, the "sealing of the Spirit."

Now, the important thing to be noted in this chart is that circumcision and baptism stand in the same row, and belong to the same category. And how else can they be placed? You cannot put circumcision among the sacrifices. It doesn't belong there. I have not been able to find any other place for it, unless I make a third class of ceremonies and stand it out all alone in that class. And even then I don't know what to make it represent; but by taking it from its present position I leave one of the shadow arches unsupported. I must leave it, therefore, for those who object to my location of it to show me where it belongs. Till then I will let it stand where it is. But if it is rightly placed, then it follows with all the cogency of moral demonstration that baptism, under the new dispensation, succeeds to circumcision under the old, and performs the same functions, except that circumcision belonged to an exclusive and blood-shedding ministration and baptism does not; circumcision was the initiatory badge into the typical Church (literal Israel), baptism is the initiatory badge into the antitypical Church (spiritual Israel).

The correctness of the chart illustration, and the consequent substitution of baptism for circumcision being admitted, no man in his right mind can deny the right of infants to Christian baptism, for they certainly received circumcision; and God has nowhere forbidden His Church to withhold from them the badge of recognition as citizens of His kingdom, or members of His household. If they belong to Christ they are "Abraham's seed," and heirs of all the promised blessings of redemption. And this is the point chiefly intended to be taught by this chart.

[See the subject more fully dealt with, and objections answered elsewhere.]

But in addition to the foregoing illustration I want to call attention to two or three important points incidentally brought out by the New Testament writers.

1. All Jews were "Abraham's seed." Now, by a reference to Gen. xvii. 14, it will be seen that "the uncircumcised man child, whose flesh of his foreskin was not circumcised," was to be "cut off from his people." This cutting off of a person from his people is to be understood (to coin a word) as alienizing him, i.e., he was to be no longer recognized as belonging to the covenant people, or literal seed of Abraham, thus teaching in a figure that persons not circumcised in heart must be cut off from the household of faith, the spiritual Israel. It did not, especially in the case of infants,

impair their actual relations to God, any more than ceremonial uncleanness, but it separated them objectively from the type Church in order to teach the separation of a soul subjectively, or actually, from the antitype Church, the spiritual seed of Abraham, for an actual violation of the provisions of the covenant. But whatever may be true in this respect, it is plain that persons must be circumcised in flesh under the old dispensation, in order to be recognized as the fleshly seed of Abraham, or members of the typical Church. And now I want to call attention to the fact that, under the new dispensation, they must be baptized (spiritually, of course) in order to be recognized as the spiritual seed of Abraham; and if this be true, then there must be some wonderfully intimate connection between circumcision and baptism. See, to this end, Gal. iii. 27, 29, "For as many of you as have been baptized into Christ, have put on Christ. . . . And if ye be Christ's, then are ye *Abraham's seed*," etc. We have a similar statement in 1 Cor. xii. 12, etc. Speaking of the Church of Christ, the spiritual Israel, the apostle says, "For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free," etc. Then, v. 27, "Now ye are the body of Christ and members in particular." This "body," then, is the Church, of which Christ is the head (Eph. i. 22, 23; Col. i. 18, 24), composed of both Jews and Gentiles. (Eph. ii. 11-22). In v. 15 they are said to be made in Christ, "of twain one new man," and in Col. iii. 10, 11, it is said that this "new man is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." It is evident from these passages that the apostle, in Gal. iii. 27, etc., is speaking of the Church, the mystical body of Christ; that the baptism referred to is the same as that in 1 Cor. xii. 13, and Eph. iv. 5, namely, the baptism of the Spirit; that this baptism regenerates, or produces the "new man;" that it unites and blends previously alien elements into "one new man (body), so making peace;" that in this "new man," or "body of Christ," all fleshly distinctions are superseded and forever abolished; "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" (distinctions recognized and perpetuated in the Jewish Church, or commonwealth), but now "ye are all *one man* in Christ Jesus" (R. Vi.), or "one new man" (Eph. ii. 15), "and if ye be Christ's (members of Christ's mystical body, the Church), then are ye Abraham's seed," etc. Thus it is proved beyond successful contradiction that under the old dispensation persons must needs be circumcised in order to be recognized as Abraham's seed, and under the new dispensation they are constituted Abraham's seed by baptism, therefore I infer that baptism stands in the same relation to the new dispensation as cir-

circumcision did to the old. True, the foregoing argument refers to the outward sign in the one case and the inward reality in the other, but that matters not, especially as I have shown, and propose to do again, that the outward sign of circumcision represented the same spiritual reality as the outward sign of baptism; for if the outward sign distinguished the visible, or typical organization, as the spiritual reality does the mystical body, then what the sign taught with reference to the one, the thing signified teaches with reference to the other.

2. By a careful perusal of Col. ii. 11, 12, especially in the Revised Version, we find spiritual circumcision and spiritual baptism distinctly identified by the Apostle Paul, himself a Jew, an inspired Jew at that, and consequently an excellent authority. Speaking of Christ, he says, "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh (sin) in the circumcision of Christ; having been buried with Him in baptism," etc. I have heretofore proved this baptism to be spiritual baptism or regeneration, and distinctly shown that this and the circumcision of Christ (v. 11) were identical. But at this point I want to emphasize the fact that the construction of the sentence here involves the same thing. To strip the apostle's statement of all expletives, he says, in substance, that "having been circumcised with spiritual circumcision, you are baptized with spiritual baptism." Or, to express the same thing conversely, "having been baptized with spiritual baptism, you are circumcised with spiritual circumcision." The one thing is, therefore, equivalent to the other, or results in the other. The idea evidently is that in Christ you are made "new creatures," whether this great fact be described by the name and under the figure of baptism or circumcision, therefore the two terms describe substantially the same thing. In fact, no one can make sense out of the apostle's language on any other principle of interpretation. This point being established, it follows undeniably that as ritual circumcision was a "sign" of spiritual circumcision, and as ritual baptism is a sign or symbol of spiritual baptism, and these two terms in their spiritual sense being the same thing, their respective signs must be the same thing, inasmuch as "things that are equal to the same thing are equal to one another," therefore ritual circumcision and ritual baptism are, in import, identical.

3. This point may be established in another way. Circumcision was a symbolic "seal of righteousness" (Rom. iv. 11), therefore the righteousness it symbolized must have been the spiritual seal of the covenant. I have shown that Spirit baptism, or regeneration, results in righteousness, and this is called the sealing of the Holy Spirit (Eph. i. 13; 2 Cor. i. 22); and this is no doubt what is meant by "the seal of the living God" (Rev. vii. 2); and as symbol baptism is a visible representation of spiritual baptism, so it must be a symbolic seal of righteousness, as circumcision was, hence they are

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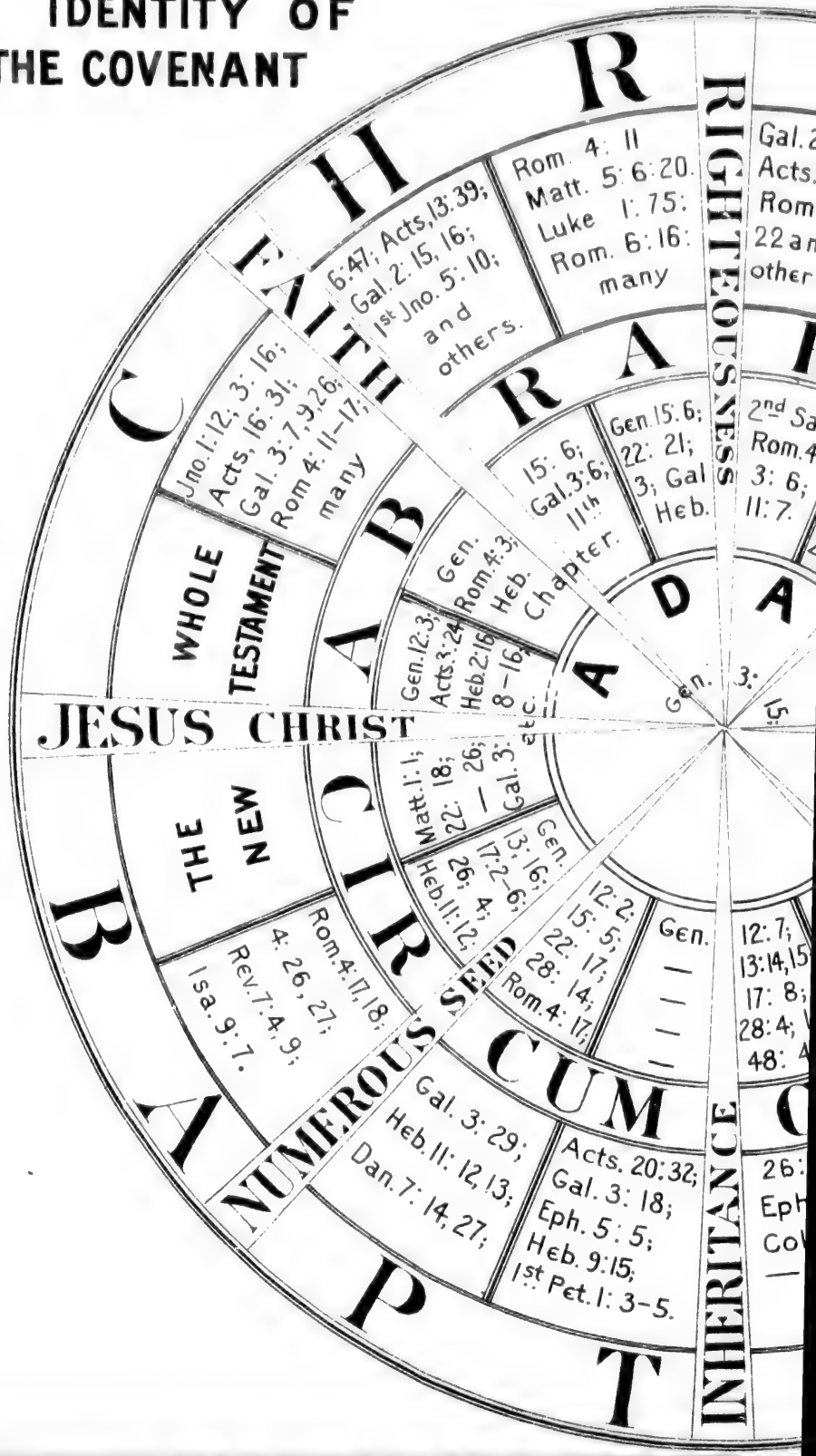
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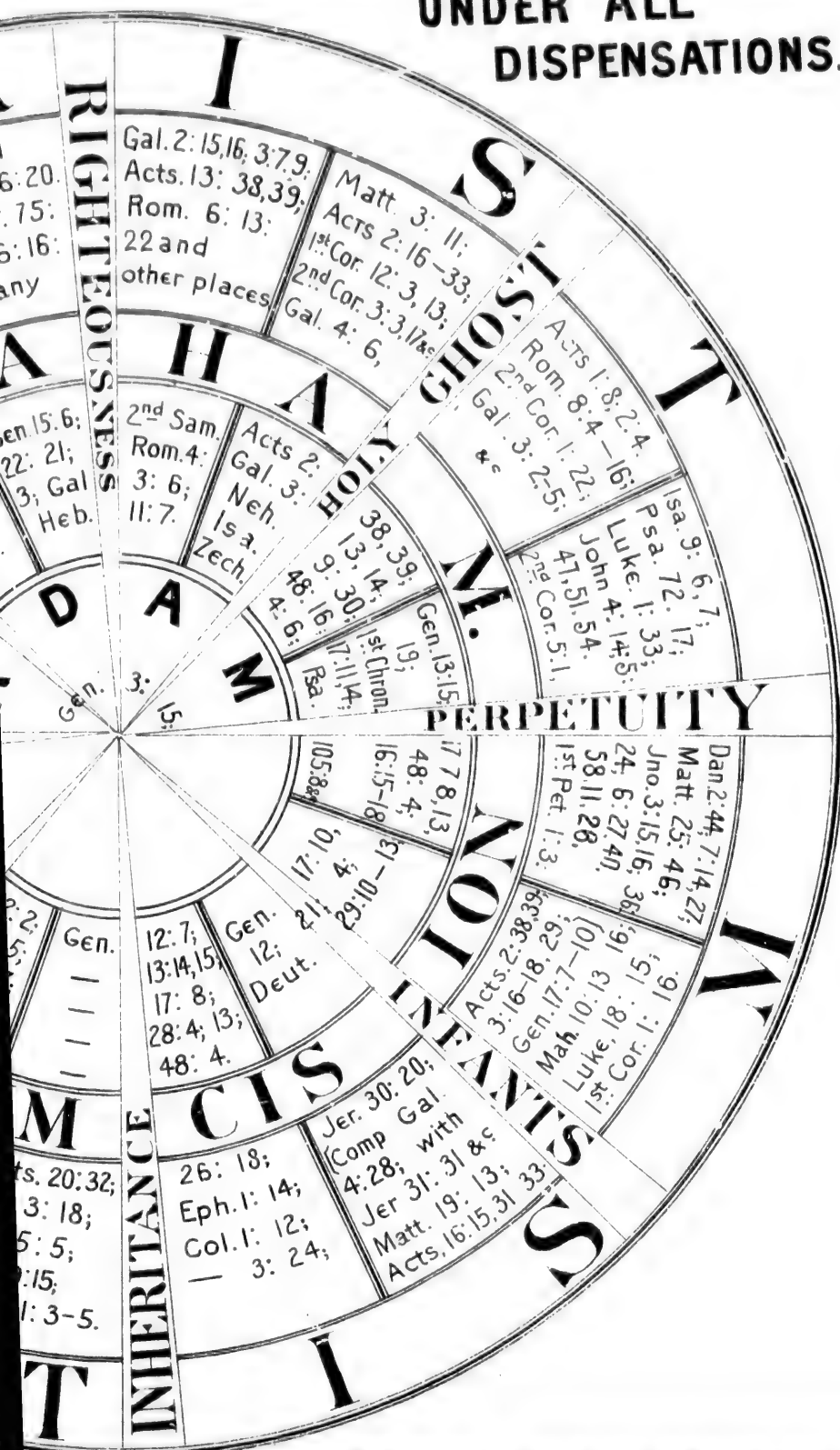
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identical. And what is this sealing but *applying* redemption to the individual, the seal standing as the representative and guarantee of every item in the contract; and this seal applied by the Spirit is the actual communication of those blessings, in such degree as to meet the present needs of the individual, hence called "the earnest of our inheritance" (Eph. i. 14), and the earnest of the Spirit" (2 Cor. i. 22). Then ritual baptism is simply the making of this spiritual operation visible by means of an appropriate material symbol, hence it must be the seal in symbol, or the symbol seal. I confess to some sense of shame in arguing at such length a case that is so simple and transparent, yet I am sensible that the most momentous issues depend upon the way in which this question is settled, and I am equally aware that the point I am striving to maintain is very stoutly denied and opposed by all Antipædobaptists, hence the necessity for line upon line. Now, to make the ground of my contention plain to all—far more so than any verbal argument that could be employed—I have devised the accompanying diagram. (See explanation.)

EXPLANATION OF CHART No. 6.

This chart is an attempt to illustrate the idea that the covenant by virtue of which men are saved is the same under all dispensations. The first intimation of redemption, it is believed, is found in Gen. iii. 15, where God said to Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The woman's seed here is, doubtless, Christ. His bruising Satan's head is unquestionably the breaking of Satan's power and dominion. (Comp. 1 John iii. 8; Heb. ii. 14; Rev. xx. 1-3; and all the instances where Christ cast out devils.) The bruising of Christ's heel is, doubtless, His betrayal and crucifixion, or the death of His human body. (See Luke xxii. 3-6; Mark xiv. 21; John xiii. 26, 27.) If this interpretation be correct, then the whole scheme of human salvation was contained in that original curse pronounced on Satan, even as the fruit is contained in the bud, or the oak in the acorn. The covenant with Abraham, to give him a numerous spiritual seed in and through Christ, by Isaac's line of descent, was simply the unfolding of this germ, and was designed to secure salvation, in provision, for "all the families of the earth." (See Rom. v. 18, 19; 2 Cor. v. 18, 19; 1 Tim. ii. 5, 6; Heb. ii. 9; John i. 29, and many other places.) The circles represent this covenant of salvation at the three principal periods of its development, viz., at Adam, at Abraham and at Christ. Here we have, "first, the blade (as it were), then the ear, then the full corn in the ear;" or, first, the bud, then the flower, and then the fruit. It will be observed that the principal elements and individuals that distinguish this covenant are placed between parallel lines running all the way from Adam, or from Gen. iii. 15, to Christ. These elements and individuals are "Faith," "Righteousness," "Inheritance," "Perpetuity," "Numerous Seed," including "Infants," "Jesus Christ," the procurer or source of all our blessings, and the "Holy Ghost," the divine agent in their bestowment. They are the same under all dispensations, only their manifestations are clearer and fuller the further we come down toward Christ. The covenant with Abraham included all these blessings. Circumcision was the divinely appointed "token" or "seal." Those who received this seal, received God's pledge of all those blessings, and gave God their pledge that they would love, serve, and trust Him, and the keeping of that covenant was the condition of receiving its blessings. The covenant under its "new."

or spiritualized form, includes no blessings that the old did not. It is simply God's covenant of salvation under its Christian form. Its seal—precisely the same in its spiritual significance, as circumcision—is ritual baptism, and those who receive this seal to-day receive God's pledge of these same blessings and give God their pledge that they will love Him, serve Him, and trust Him, and the keeping of this covenant is the condition of receiving its blessings. Baptism, then, signifies and seals the same things as circumcision (the differences are explained in the body of the work). This covenant under its old form unquestionably included infant children, and the seal was applied to them when they were eight days old. The covenant being the same, but the dispensation being greatly improved (see 2 Cor. iii. 6-11; Heb. vii. 22; viii. 6-13), and not the slightest intimation having been given by the Almighty that children are now excluded from the covenant and denied the seal, the presumption is that they are still in the covenant, and that the seal is to be still applied. In fact, the texts quoted under the head of "Infants" in the chart, together with the argument in the text of this work, make this presumption little less than absolutely certain. Indeed, it would be difficult to understand how the dispensation can have been improved if infants are excluded.

All texts quoted on either side of the parallelor double lines, out as far as the single lines, apply to the person or thing named between the double lines; those between the two outer circles, to the new dispensation, and those between the two inner circles, to the old. (In the light of this chart read Rom. iv.; Gal. iii. 4; Eph. ii. 3; and especially chapter iv., and the New Testament in general.)

It may be difficult for some to understand why a seal should be applied binding individuals to fulfil the conditions of a covenant made before they were born, and which they are yet incapable of understanding, but if any difficulty exists it applies to circumcision as truly as to baptism; and those who object to infant baptism on this ground are logically bound to deny that infants were circumcised by divine command, or charge God with folly. But no difficulty exists. The same principle operates in civil law. An infant is bound to meet the requirements of civil law, by its guardians during its minority and by itself ever afterwards, to be entitled to the protection, honors and immunities of the State, else it becomes alienized. So, especially, of the divine government. Every human being born is bound to comply with God's requirements in order to share in His inheritance, otherwise he becomes an "alien from the commonwealth of Israel, and a stranger to the covenant of promise, having no hope, and without God in the world." (Eph. ii. 11, 12; typified Gen. xvii. 14.) And surely it is better to put the seal of this obligation upon the individual so early in life that he will never know a moment when he was free to disregard it, and then "train him up" to a sense of this obligation as soon as his infant mind is susceptible of moral impressions. Not to do this is wrong, but the fact that it is not always done is no disparagement of the wisdom and propriety of such an arrangement. Besides, the inheritance promised, one would suppose, must be worth all that is required of us in the conditions, and infinitely more; hence it ought to be esteemed an unspeakable privilege to have our children bound in such a covenant with God, and recognized, even by the Church on earth, as heirs of such an incorruptible and everlasting inheritance. And it ought to be the highest ambition of every parent to train his children "in the nurture and admonition of the Lord," though it is difficult to see how this is properly done if such children are allowed to grow up in ignorance of any of the blessings, privileges, or obligations of the great covenant of salvation. It is hoped that the chart will help parents to see what is involved in sealing persons in this covenant.

I can, for my own part, see no escape from the argument thus presented in favor of my eighth proposition, hence I shall, for the present, regard it as established, and proceed to submit one or two

somewhat important considerations in support of my whole contention in favor of infant baptism.

1. The apostles baptized whole households. (See Acts xvi. 15, 32, 33; xviii. 8; 1 Cor. i. 16.) And the probability is that *some*, at least, of these households contained children under the years of accountability. At all events, it is a well-established fact that when proselytes, who were parents, joined the Jewish commonwealth, under the old dispensation, the whole family, young and old, were baptized, and it is hardly likely that less than this would be required when the father and mother of a family joined the new spiritual commonwealth—the Church of Christ. This probability is greatly enhanced by the consideration that Christian baptism was the badge of distinction to the spiritual Israel as circumcision had been to the literal seed; and inasmuch as Christ recognized infants as belonging to the spiritual commonwealth, so it seems exceedingly proper that they should wear the badge of that commonwealth. I am entirely aware of the fact that the word “household” does not specifically prove that there were infants in any of these families, and I am also aware that very strenuous efforts are made by some to prove that no children were in those families, but I am none the less thoroughly convinced that the mention of household baptism very strongly favors my contention that infants were baptized. The New Testament was written by Jews, and we have to consider not so much whether there were infants in these particular households, as whether this word was calculated to convey that impression to a Jew. Let any one who desires to test this matter take his concordance and run over the instances recorded in the Old Testament where this word is used, and I am sure he will rise from the inquiry strongly impressed with the conviction that no Jew could take any other meaning out of it, for it was the common practice among the Old Testament writers to use this term to describe a household where there were children of all grades, and so, doubtless, it was understood among them. Besides, the Greek word here rendered house, and household, expresses the same idea; hence I claim that the doctrine calculated to be taught by this term, regardless of the facts in the particular households mentioned, was that all in the house were to be baptized, whether old or young.

The objection generally urged against the presumption that there were children in these households, is the fact that in almost every case something is said to have been done of which children were incapable, as believing, hearing, or some other action that only adults could have performed. But to any one conversant with the usual modes of expression there can be no difficulty. Take an example or two on this line. We read in Matt. iii. 5, 6, “There went out to him (John) Jerusalem, and all Judea, all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.” Now, apply the principle, that

what is affirmed in a general statement must apply to each individual involved, and you find no children in all the region described, inasmuch as they could not have gone out to John, nor could they have confessed their sins. The same remarks would apply to the passage of the Red Sea by the Israelites. (Ex. xiv.) If the general statement of the case must necessarily apply to each individual, there could have been no infants in the Israelitish nation at that time. But certainly it may be accepted as a safe and unvarying canon of interpretation that general statements must not be held as necessarily describing or specifying each particular involved. (See Acts xvii. 16; 2 Thess. iii. 10; John i. 11; Luke vi. 30; xvi. 13.) And this rule is tacitly accepted by every man in all the ordinary affairs of life. But when a point is sought to be made against some teaching that is distasteful to us, it is very convenient sometimes to ignore it. Let any man try, however, for a single day, to express himself on the opposite principle, and he will probably have some idea of the utility of the rule. Let the rule, however, be applied in the case of these households, and there will not be much trouble in determining that there were, in all probability, infant children at least in some of them. It would be very strange, indeed, to find so many families mentioned, especially *Jewish* families, in which there were no little folk.

2. Another argument in favor of infant baptism may be found in 1 Cor. vii. 14: "For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband; else were your children unclean; but now are they holy." Doubtless, in penning these words, Paul cast his language in a Jewish mould, and wrote from the standpoint of ceremonial distinctions. Under the ceremonial law the distinction between clean and unclean, holy and unholy, was constantly recognized. But this distinction, as far as it was purely ceremonial, was merely objective, or legal. It did not necessarily involve any subjective condition at all, although it pointed to and illustrated such condition. A case apparently arose in the Corinthian Church as to whether the infant children of mixed marriages between believers and unbelievers were to be reckoned among the objectively holy or unholy, clean or unclean class. If the former, then the Church, the objectively clean, or holy people, must count them in among their members; if the latter, they must count them out, not because of any actual unclean-ness, but because the Church could not extend its jurisdiction to them, and superintend their religious training as if either or both the parents were believers. If both were unbelievers the apostle would have them counted out, until one or both of the parents were brought to Christ; then he would have them counted in, and treated accordingly. If this be the correct interpretation of this passage, then it teaches that the infant children of believers, even where but one of the parents is such, are to be counted as belonging to the family of believers, and if so, then it follows that they should receive the badge of discipleship, Christian baptism.

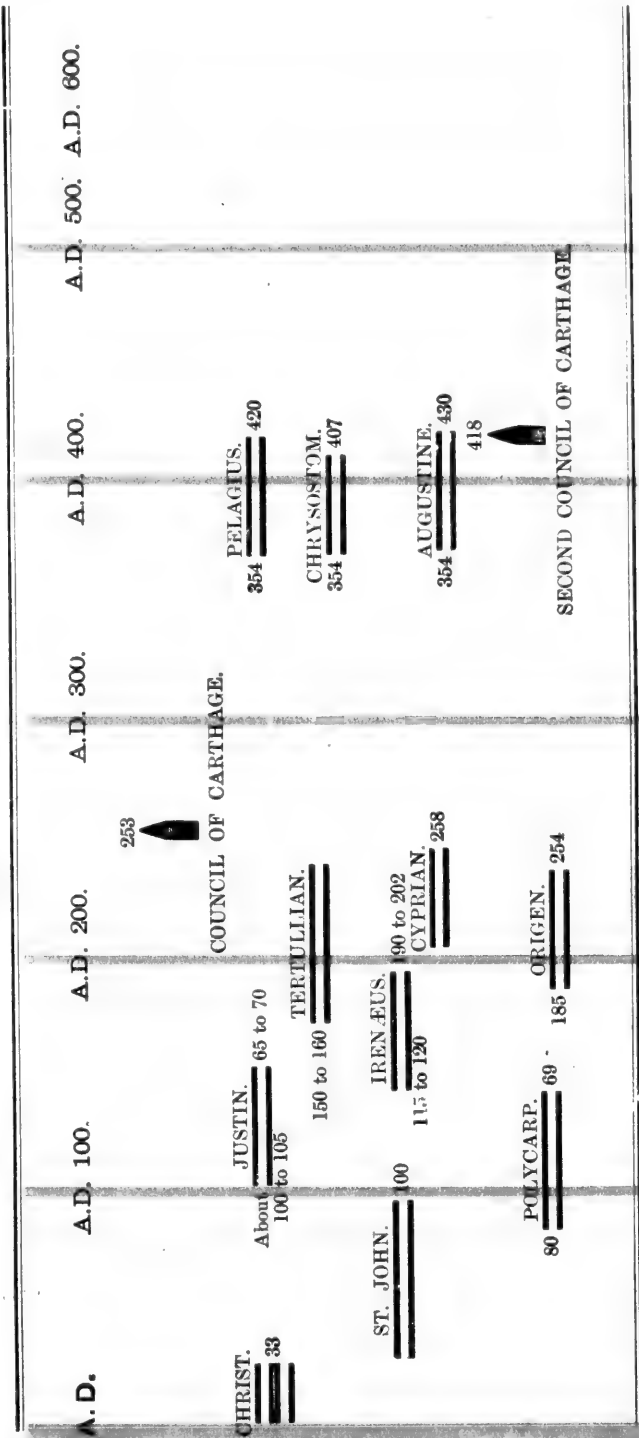
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CHART No. 7.

CHRONOLOGICAL CHART:

Showing the proximity to the days of the Apostles of those early fathers of the church who testify to the existence of Infant Baptism during the early post-apostolic age, and whose testimony is alluded to in this work.



3. The historic argument we have no space to examine. It has been done so often and so well, however, by others, that it is scarcely necessary to repeat it here. Suffice it to say that there is complete agreement among the early fathers that infant children should be baptized; that baptism had come in the room of circumcision, and should be applied on the eighth day after birth, and that the order to baptize them had come down from the apostles. I cite Origen, Cyprian, Pelagius, Augustine, both the Councils of Carthage, and a host of other witnesses, all of whose testimony points to and confirms the belief that infant children have always been baptized by the Church since the days of the apostles. I am aware of the objections urged against this view, but am convinced that they are trivial. *E.g.*, in the first Council of Carthage, held only 153 years after the last of the apostles died, and composed of sixty-six bishops, doubtless representing nearly, if not quite, the whole Church at that time, it was unanimously decided that in cases of necessity (probably where there was a prospect of death), they might be baptized before the eighth day; and in the second Council of Carthage, held in 418 A.D., or about three centuries after the apostolic age, and composed of two hundred and fourteen bishops, an anathema was pronounced upon any one who should say that infants might not be baptized as soon as they came from their mother's womb; and Pelagius said he "never heard of an impious heretic, even, who would deny baptism to infants." Now, though the authority of these early fathers is sadly faulty in many respects, so far as their doctrinal views are concerned, yet in matters involving the historic data of those early centuries during which they lived, they are certainly more competent authorities than any man of modern times can claim to be, especially as they had documents in their possession which have long since perished, and their proximity to the events in point of time, greatly facilitated the acquisition by them of a correct knowledge of those events. We prefer, therefore, to rely on their disinterested testimony in a matter of this kind, rather than the quibbles of interested parties living from fifteen to eighteen hundred years later, who have set about the removal of this ancient landmark, because it stands in the way of their beloved dip theory. To perceive at a glance the relative proximity of those early fathers, and councils to the apostolic era, the reader is referred to the accompanying "Chronological Chart," No. 7.

Many minor considerations I must pass by, having already considerably exceeded the contemplated limits of this work, and proceed, as briefly as possible, to answer a few of the

PRINCIPAL OBJECTIONS URGED AGAINST THE FOREGOING VIEWS:

1. It is affirmed that there is no command in the New Testament to baptize children.

Answer.—If our argument from the covenant and the seal is sound, the command to baptize at all is a command to baptize infants. It is, therefore, no answer to the arguments employed to say that there is no command. This is a case of *petitio principii*, or a begging of the question. The command is, "Go, make disciples of all nations, baptizing them." Now, it devolves upon the objector to show that my arguments are unsound or fallacious, before he can affirm that this command does not include children. It matters not that they are not mentioned specifically. This proves nothing. It is declared to be the will of God that "all men shall be saved." There is no specific mention here of either women or children, but we prove by other texts that they are included. So in the texts, "As by one man's offence judgment came upon all men to condemnation, so by the righteousness of one the free gift came upon all men unto justification of life." And Jesus Christ, "by the grace of God tasted death for every man," and many more similar ones, there is no mention of women and children, yet no one disputes that they are included. Then, in regard to positive institutions, there is no express command transferring the Sabbath from the seventh to the first day of the week, yet few Christians doubt that this was intended. There is no mention of women as having received, and no specific intimation that they were designed to receive, the sacrament of the Lord's Supper, but it is agreed by common consent, though with far less of Scripture proof than infant baptism, that they should receive it. It is not sufficient, therefore, to say that there is no command. Inductive reasoning, if the various steps in the process are correctly taken, is one of the most cogent kinds of reasoning. It must be proved, therefore, that our premises are untrue, or that the conclusion does not logically flow from them, else our position must be accepted as proven. Moreover, it cannot be proved, except by inferences no plainer, if as plain as those claimed in support of infant baptism, that any infant will ever be raised from the dead, or go to heaven. Let no one, therefore, feel concerned about the legitimacy of infant baptism for want of an express command to baptize them.

2. It is denied that baptism takes the place of circumcision, under the new dispensation, or that it is connected with the same covenant. This has been so fully dwelt upon in a former part of the work that it need not be amplified very extensively here. The force of this argument consists in the claim that God made two covenants with Abraham; one spiritual and heavenly, the other earthly, embracing chiefly the land of Canaan, for "an everlasting possession." This latter, it is claimed, was sealed with circumcision, the former having no seal. That is, the covenant of an earthly Canaan was dignified and secured by a seal, that of the heavenly, and consequently the more important, was left without any such distinction. Nothing can more effectually shatter this objection than to show that the promise of the land is coupled with the

CHART NO. 8.

IDENTIFICATION OF THE COVENANT OF CIRCUMCISION WITH THE COVENANT OF SALVATION.

GEN. 12.	GEN. 13.	GEN. 15.	GEN. 17.	GEN. 22.	GEN. 26.	NEW TESTAMENT REFERENCES.
"In thee shall all families of the earth be blessed."						
v. 3.				v. 18.	v. 4.	Acts 3: 25, 26; Gen. 3: 8.
"I will make of thee a great nation."						
v. 2.			vs. 4-6.			Rom. 4: 17; Heb. 11: 12.
"Unto thy seed will I give this land."						
v. 7.	v. 15.	v. 18.	v. 8.		v. 3.	Acts 7: 5 (Comp. v. 8); Gal. 3: 18; Heb. 11: 8.
"I will make thy seed as the dust of the earth."						
	v. 16.	v. 5.	vs. 4-6.	v. 17.	v. 4.	Rom. 4: 17, 18; Heb. 11: 12; Comp. Gal. 3: 29.
"I will be a God unto thee and to thy seed."						
			vs. 7, 8.		v. 24.	Heb. 11: 16; 8: 10.
"He confirmed it by an oath."						
				v. 16.	v. 3.	Luke 1: 73; Heb. 6: 13, 14.
"Abraham believed God, and He counted to him for righteousness."						
		v. 6.	vs. 16, 21.*			Rom. 4: 3, 6, 22; Gal. 3: 6; Jas. 3: 23.

* Comp. Rom. 4: 19-22.

covenant in every case prior to the appointment of circumcision, and must therefore vitiate the claim of every such covenant to the dignity of a spiritual or heavenly character. (See the accompanying diagram, No. 8.)

EXPLANATION OF CHART No. 8.

The covenant God made with Abraham is mentioned in the twelfth, thirteenth, sixteenth, seventeenth and twenty-second chapters of Genesis. Its repetition to and renewal with Isaac is recorded in chapter twenty-six.

Now, in this diagram perpendicular columns are ruled for each of these chapters, with the number of the chapter printed at the top. Then, below is printed separately in horizontal lines, each clause of the covenant as found in these several chapters. Underneath each of these will be found the verse in which such clause is found, printed in the chapter column where it belongs. In the right-hand column of all will be found, opposite each clause, the New Testament references to the same. By this means the reader can take in the whole situation in a moment without the trouble and confusion involved in searching out the several references for himself. By a reference to the clause "Unto thy seed will I give this land," it will be seen that it occurs in all the chapters from the twelfth to the seventeenth, inclusive, though the twelfth chapter is considered, pre-eminently, the covenant of spiritual blessings, yet it contains the promise of the land. But as has been shown, and may be seen by a reference to Heb. xi., this was a promise of a heavenly inheritance under the figure of an earthly one.

It is denied, therefore, that there were two covenants made with Abraham. The one covenant, however, is referred to in different places, and characterized by some diversity in the statement, but evidently the same covenant is intended in every case. In fact, out of about forty-five distinct and unmistakable references to this compact with Abraham under the title of "covenant," the word is only used three times in the plural number, and these always in a way evidently designed to include the covenant made with the Israelitish nation at Sinai. (See Rom. ix. 4; Gal. iv. 24; and Eph. ii. 12.) And out of about forty-three distinct references to this compact under the title of "promise," the word is only used in the plural form seven times, and in about half of these cases in a way evidently intended to include all the promises made to the Israelites, as well as to Abraham. But even if God only made one covenant with Abraham, and that covenant included more than one specific blessing, it would be perfectly legitimate to speak of it as "the promises." This word, therefore, proves nothing in opposition to the theory that God made but one covenant with Abraham.

But to exhibit the fallacy of this objection still further, let it be noted that there are about 11,000 square miles in the land of Canaan, including the territory occupied by the two and a half tribes on the east side of Jordan. A square mile consists of 27,878,400 square feet. The measurement of the whole land, therefore, would be about 306,662,400,000 square feet. The promise to Abraham in connection with this land was that his seed should be "as the dust of the earth," and as impossible to number. (Gen. xiii. 15.) But suppose we shrink the meaning of these words so as to embrace merely the present population of the earth, or say 1,400,000,000, and divide the land with them equally, "for an everlasting possession" (Gen. xvii. 8), and we would be able to give 219 square feet,

or about four-fifths of a square rod to each. Is this the scope of a covenant solemnly made with our father Abraham by the Almighty, and sealed with a seal, while the covenant of the heavenly inheritance, that is "incorruptible, undefiled, and that fadeth not away," is left without a seal? Let those believe it who can, but I must ask to be excused from such credulity.

Moreover, it is a fact that heaven is, according to the New Testament Scriptures, to be the eternal abode of all saints, including "Abraham and Isaac and Jacob," (See John xiv. 2, 3; xvii. 24; 2 Cor. v. 1; Heb. x. 34; 1 Pet. i. 3, 4; and Comp. Matt. viii. 11; Luke xvi. 22; Heb. xi. 16); therefore no earthly inheritance was ever designed by the Almighty to be the eternal abode of His people. Besides, this earth itself, including the land of Canaan, is to be utterly destroyed (see 2 Cor. iv. 18, and 2 Pet. iii. 10, 11), hence the objection we are examining is as foundationless as "the baseless fabric of a vision."

3. It is objected that faith is an essential prerequisite to baptism; that infants cannot believe, therefore they should not be baptized.

This is an old objection, and with some people it appears to possess all the force of a divine oracle, therefore it will doubtless shock some people's sensibilities when it is flatly denied that faith is an essential condition of ritual baptism. We ask, and will ask in vain, for one solitary text of Scripture that teaches such a doctrine. Where is it, we ask? And echo answers, "Where?" It will not do for people who repudiate inferential evidence in favor of infant baptism, to use it themselves in opposing it, though I deny that there is a solitary text of Scripture that teaches the doctrine in question, even inferentially. It is not sufficient to prove that faith is an essential condition of ritual baptism in the case of adults, for this would require the assumption—not inference—that the same rule prevails in case of children, for the fact is, the law is made for adults and not for children, hence we can never infer that any law written for adults is applicable to children. Let us try a case or two. "If any will not work, neither shall he eat." Does this apply to children? "He that believeth not shall be damned." Does this apply to children? "If any man love not the Lord Jesus Christ let him be anathema." Does this apply to children? "Remember the Sabbath day to keep it holy." Does this apply to children? "Pray without ceasing, and in every thing give thanks." Does this apply to children? But I need not multiply instances, suffice it to say that "what the law saith, it saith to them who are under the law," and children are not under the law, because they are incapable of either understanding or obeying it. But we will take the case of Abraham and Isaac, which are precisely similar, for illustration. As Abraham was the "father" of the Jewish nation, doubtless his was a representative case. And of him it is written that he

"believed God, and it was counted to him for righteousness." Then "he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." (Rom. iv. 11.) Now, it is manifest here that Abraham's faith preceded, and logically should have preceded his circumcision. It is no answer to this to say that this was not always the case among the Jews, for as a matter of fact, the rule was, after Abraham's day, to circumcise in infancy. I simply cite Abraham's as a representative case, or a case in which the rule for adults finds illustration. Can any one deny this? If not, we proceed. Isaac and the vast mass of Hebrew children after Abraham's day were circumcised at the age of eight days. Were they required to believe first? Surely a Gentile child of eight day's old is as capable of believing as a Jewish child of the same age, yet it is boldly claimed that the Gentile child is incapable of believing at that age, and we admit it; but we equally hold that the Jewish child was also incapable of believing. And of course this will not be denied. Well, then, why could not Abraham receive circumcision, the seal of the covenant, before believing, while Isaac could. There must be a reason. Is not the reason this: that the faith on Abraham's part was not with a view to circumcision, but with a view to salvation? And is not faith everywhere throughout the Scriptures constituted a condition of salvation, and never a condition of receiving or observing an outward rite? Why, then, was not Isaac, as a representative of all Hebrew children, required to believe before circumcision? Doubtless because he was already saved and did not need to believe. Abraham was an adult. He had committed sins. He needed justification, hence he must believe. It was the difference in character between Isaac and Abraham that made the difference in the condition of receiving the seal. The one was in the covenant, enjoying its benefits, without faith, and was therefore entitled to the seal of those benefits. The other must believe before he could enter the covenant and obtain its benefits. So, precisely, regarding faith and baptism. It is not only freely admitted, but distinctly claimed that, in the case of adults faith should precede the rite, not because it is essential as a condition of being baptized, but because it is essential as a condition of being saved or justified; and no one, whether man, woman, or child, has a right to baptism until he or she is saved. And this, too, for the same reason that no one had a right to circumcision before he was saved. Circumcision was a seal, and consequently a divine pledge, or guarantee, as I have shown, of the provisions of the covenant, and no one has a right to a seal or pledge of a thing who has not yet entered into the compact. Now faith is the condition of entering into the covenant and becoming a partaker of its benefits under both dispensations on the **part** of adults, hence faith must precede the reception of the seal under both. But the infant who has never been "cut off" by reason of the violation of the compact,

THE OLD AND NEW IDENTIFIED.

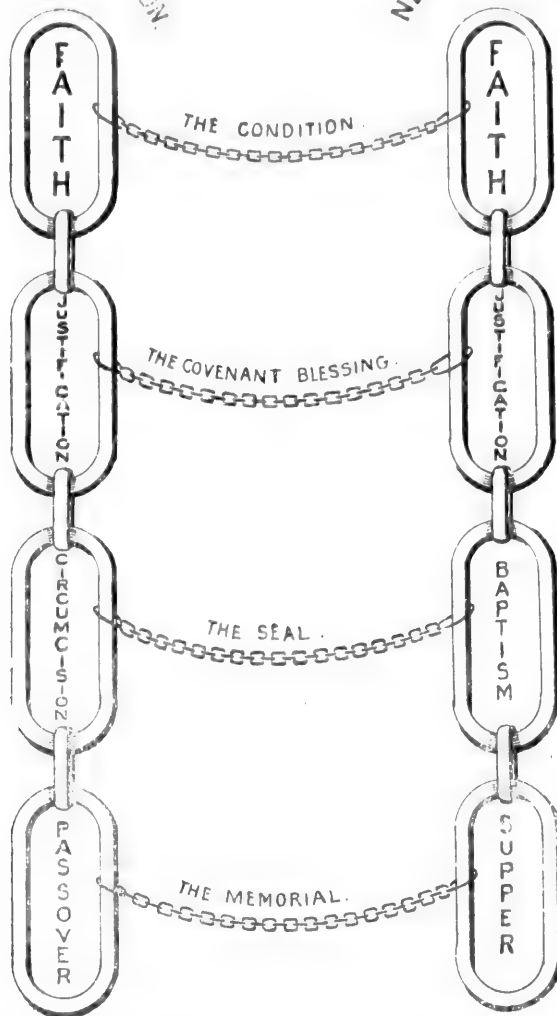
CHART No. 9.

"MAKE A CHAIN"

(EZEK. 7-23)

OLD DISPENSATION

NEW DISPENSATION



from the promised benefits, should receive the seal unconditionally under both, as he undoubtedly did under the old.

See this view of the case illustrated in the diagram on previous page.

EXPLANATION OF CHART No. 9.

The chain on the left side of the chart represents the order of things in the old dispensation, and the one to the right the order under the new. Four things are included: 1. The condition of being saved. 2. The salvation secured subject to this condition. 3. The seal of this salvation, and, 4. The memorial. The four links represent these four things, and they represent them as occurring in the same order as here stated under both dispensations. Take the case of Abraham again, as a representative case, he being "the father of all them that believe," and note the order as stated in Rom. iv. 2, etc. 1. "Abraham believed God, and it was counted to him for righteousness." This is represented in the first and second links of the left-hand chain. Then, 2. v. 11, "He received the sign of circumcision, a seal of the righteousness" which he obtained by faith before he was circumcised. This is represented in the third link. The Passover, or memorial, was not yet appointed, but when it was it was enacted that "no uncircumcised person should eat thereof." (Exod. xii. 48.) Consequently the Passover must succeed and not precede the seal. And the Passover is called a "memorial." (Exod. xii. 14.) The philosophy of this arrangement is quite plain. A person not in possession of the benefits of the covenant must comply with the conditions in order to get them. When the conditions are met the blessings are bestowed. When the blessings are received the seal or guarantee of possession is, logically, the next thing in order. Then from time to time thereafter the possession of these benefits is to be celebrated by a suitable memorial, or something to keep them fresh in the mind. And so God appointed, because divine wisdom saw it was best. And what divine wisdom then saw was best it still sees to be best, hence the same arrangement prevails under the new dispensation as shown in the right-hand chain. 1. The condition—faith. 2. The blessing promised—justification. 3. The seal—baptism; and 4. The memorial—the Supper. "This do in remembrance of Me." No one, we presume, will dispute that the Lord's Supper is the memorial of atonement to-day, as the Passover was under the old dispensation, (see 1 Cor. v. 7), hence, if it be admitted that baptism is to-day the seal of righteousness, as circumcision formerly was, then the identification is complete, the two chains are substantially and practically the same in every particular, and no change has taken place in regard to the condition, blessing, sealing or commemoration of the covenant except in the outward or visible form of the seal and memorial. If this be so, then my contention is virtually proven, viz., That the adult under both dispensations must believe, and by this he is brought into the same relations to the covenant as the infant child. He, and the child too, then go on in company to the reception of the seal, not on the ground of any condition previously complied with, but on the ground of their being saved, the infant being as much entitled to it as the adult, and as much entitled to it to-day as the infant in the days of Abraham, and then, when he comes to years of understanding, he with the adult is entitled to the memorial—the Lord's Supper; but, inasmuch as the child has neither knowledge nor memory of what has been done for him, he must wait for this ordinance till he comes to years of understanding; then it awaits him. The Jews, it is believed, registered their children as members of the congregation (Church) at twelve years of age, and after that they received the Passover. How any other order of things is possible I know not. How the identity between the two chains can be denied I am unable to understand, hence the identity between baptism and circumcision seems to be complete. They occupy the same place under the two dispensations respectively, they hang upon the same thing, the same thing hangs upon them, they link the same things together, hence their functions and relations

must be identical ; and I must demand that those who repudiate this arrangement shall construct a chain out of these same links and put them together in some other order, more rational, more Scriptural, more consistent than mine ; and until then I shall regard the identification as established, and the evidence in favor of applying the baptismal seal to infants as indisputable. So much for the objection that faith must precede baptism ; and that as infants cannot believe, so they should not be baptized.

4. It is objected to our circumcision argument that baptism could not have been substituted for circumcision, because only males were circumcised, whereas under this dispensation we baptize both males and females.

This is what may be called the *patent* objection of *Anti-Pædo-baptists* against this practice. It is, probably, the most specious of all, because it has a strong semblance of force and point, and, besides, is probably the least understood and most difficult of being answered of all. Having said this much as to the superficial appearance of the objection, I want to add that it really possesses no force whatever when the facts are known. I admit the delicacy of attempting an answer to this question in public print, but the question strongly forces itself upon the writer's mind, whether a feeling of delicacy should be allowed to prevent an answer being given that the interests of truth so loudly call for. Besides, I can see no harm that can possibly come from a fuller knowledge of facts connected with the procreation of our race on the part of any one. I might, however, answer this question by asking some others. *E.g.*, When the Lord delivered the children of Israel out of Egypt, why did He demand that all the first-born of *males* should be consecrated to Him ? (Exod. xiii. 12-15 ; xxii. 29.) And when the whole tribe of Levi was accepted in lieu of these first-born sons, why were not females admitted to the priesthood ? And why is the New Testament Church called "The Church of the first-born," doubtless, in allusion to the original appointment, consecrating only the males to the Lord ? And why are God's children, in the New Testament, almost uniformly described in the Greek by a word in the masculine gender, translated uniformly in the Revised Version, "son" or "sons," except where joined with other words in the sentence which render this impracticable ? And this word, too (*huios*), occurs in the New Testament about 380 times in all. If people would first seek an answer to these questions, they would not be so ready to forge objections like the above against infant baptism. Need men in this enlightened age be told that the human race is potentially in the male and not in the female ? (See Gen. xxxv. 11 ; xlv. 26 ; Exod. i. 5 ; 1 Kings viii. 19 ; Acts ii. 30 ; Heb. vii. 5-10.) And must public religious teachers be told that the circumcision of a male was, in figure, the circumcision of his seed ? This, however, apparently extended to the first generation only, consequently a man's immediate descendants were circumcised

because he was, hence, by the continued circumcision of the males the whole nation was circumcised. In this way, we humbly think, the female was accounted as circumcised. If not so, will the objector please tell us on what ground she took the Passover, when the law distinctly forbade any uncircumcised person from eating thereof? Under the present dispensation, however, Abraham's seed are reckoned not on the fleshly, but on the spiritual line of descent, in which there is "neither male nor female," but "ye are all the *sons* of God by faith in Christ Jesus." And if none but Abraham's spiritual seed receives baptism (and no others should), then we only baptize the "sons," as the sons only were circumcised. This objection, therefore, like all the rest, is only formidable in the absence of facts.

Many minor objections are urged, but having answered what we regard as the most formidable and weighty, we can well afford to pass the others by. I would assure the reader, however, that there are none more formidable than those already considered.

SUMMARY.

In conclusion, I flatter myself that it has been shown with considerable clearness and cogency, that the covenant of redemption made with Abraham some four thousand years ago, was the covenant of which circumcision was the seal; that it was substantially the same as the Christian covenant of to-day; that it included the same classes, believing adults and infants; that it is still in force, and that the seal, changed in outward form, but not in spiritual import, remains in its integrity; that the present form of that seal is baptism, and that, therefore, infant children are still in the covenant and still entitled to the seal. The main objections I have tried fearlessly and faithfully to grapple with, whether I have been successful or not, and I here affirm that I am acquainted with no form of objection that, to my own mind, possesses the slightest degree of weight; but on the contrary, that just as soon as the facts are known in connection with any objection, they only serve to strengthen the Pædobaptist's claim, and intensify the demand for the baptism of infants. This work is sent out, therefore, notwithstanding its many defects, to do its humble part in establishing our people in what I believe to be "the faith once delivered to the saints." I pray God that it may be a wide-spread and permanent blessing to the world.

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